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Index
v. 1-20
1887-
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INDEX
v.1-20
1887-1906

INDEX TO THE OPEN COURT.

VOLUMES I-XX.*

Abbot, Francis Ellingwood. Is the Universe Moral? III, 2040; The Ground of all Liberal Religion. With Supplementary Editorial Comments, III, 2012.

Abbot, Francis Ellingwood. A Review of his Scientific Theism. L. Carrau, I, 340.

Abbott, David P. Mediumistic Reading of Sealed Writings, XX, 194; Mediumistic Seances, XX, 577; Some Mediumistic Phenomena, XIX, 494.

Abhidharma, The, Outlined. Paul Carus, X, 5107.

Abolition of Witch Prosecution. Paul Carus, X, 4946.

Abou ben Adhem, Expurgated from Superstition. (Poem.) I. W. Heysinger, XIX, 703.

Absolute, The. Paul Carus, VII, 3594.

Absolute, The. Hudor Genone, VIII, 4320.

Abstract Ideas, The Assay of. Paul Carus, II, 1422.

Abstraction. Paul Carus, VII, 3569.

Abstraction, Higher Forms of. The Psychology of Images. Th. Ribot, XIII, 433.

Abstraction, Intermediate Forms of. Th. Ribot, XIII, 349.

Abstraction Prior to Speech. Th. Ribot, XIII, 14.

Accad and the Early Semites. Paul Carus, IX, 4651.

Achala (Will Power). Paul Carus, XIX, 639.

Achelis, Th. Aims of Ethnological Research, IV, 2323; Animal Worship. From the Standpoint of Ethnic Psychology, XI, 705; Comparative Ethnology, IV, 2336; Historical Development of the Family, II, 806; The Science of Ethnology, IV, 2312.

Achilles and the Tortoise. R. N. Foster, VIII, 4251.

Achilles and the Tortoise. Paul R. Shipman, VIII, 4215.

Acropolis, The. With Plans and Illustrations. Paul Carus, XVII, 193.

Adair, Kenneth. An American Girl, X, 4949.

Adam, Putting off the Old Man. W. D. Gunning, I, 67.

Adams, Henry C. The Relation of the Doctrine of Population to Social Reform, I, 228.

Adams, Robert C. The Future of Labor, I, 575.

Adi Granth, the Holy Scriptures of the Sikhs, A Poem from the. Evelyn Martinengo-Cesaresco, XVI, 380.

* The Publishers will be grateful for the mention of any error or omission in this Index which may be brought to their notice.

Adler, Felix. The Aim of the Ethical Movement, I, 600.
Adventures of Two Hymns: "Nearer my God to Thee," and "Lead Kindly Light." Moncure D. Conway, IV, 2571.
Afloat. (Poem.) Hiram H. Bice, VII, 3630.
Afro-American, The, as he is. T. Thomas Fortune, IV, 2535.
Age, The. (Poem.) W. F. Barnard, I, 54.
Agnes. (Poem.) Translated from Ibsen by Mary Morgan (Gowan Lea), V, 3029.
Agnes, The Mythical and the Mystical Shrine of. Moncure D. Conway, IV, 2403.
Agnosticism. Moncure D. Conway, II, 1103.
Agnosticism and Comte's Positivism. Paul Carus, III, 1589.
Agnosticism and Monism. In Reply to Criticisms of *Fundamental Problems.* Paul Carus, III, 1893.
Agnosticism and Religion. A Discussion of the Field-Ingersoll Controversy and of Mr. Gladstone's Remarks upon the Same, II, 1042, 1059.
Agnosticism and the Theory of Life. M. C. O'Byrne, III, 1691.
Agnosticism in *The Monist.* Ellis Thurtell, V, 2950.
Agnosticism in the Pulpit. Paul Carus. XX, 411.
Agnosticism in Verse. J. L. McCreery, XII, 441.
Agnosticism, Ingersoll, a Defender of. Paul Carus, III, 1554.
Agnosticism, Modesty of. In Reply to Criticisms of *Fundamental Problems.* Paul Carus, III, 1990.
Agnosticism, Non-Mystical. Ellis Thurtell, VI, 3177.
Agnosticism of Modesty, The. Paul Carus, IV, 2148.
Agnosticism, Philosophical, and Monism. Lewis G. Janes, V, 2947.
Agnosticism, Positive Science versus Gnosticism and. In answer to the criticism of Mr. Paul R. Shipman. Paul Carus, IV, 2120, 2145.
Agnosticism Produce Better Results than Christianity? Does. W. L. Garrison, Jr., I, 153.
Agnosticism, Questions of. Paul Carus, IV, 2686.
Agnosticism, Questions of. Ellis Thurtell, V, 2733.
Agnosticism Revised, The Case of. Paul Carus, V, 2993.
Agnosticism, Spencerian. Paul Carus, V, 2951.
Agnosticism, Two Errors of. In Reply to Mr. Paul R. Shipman. Paul Carus, III, 1671.
Agnosticism versus Gnosticism. Paul R. Shipman, IV, 2116, 2141, 2189.
Agrapha, The; or, Unrecorded Sayings of Jesus Christ. Rev. Bernard Pick, XI, 525.
Ahasuerus. (Poem.) Voltairine de Cleyre, VIII, 4246.
Ahmad, M. Aziz-ud-din. The Future of Islam, VIII, 4339.
Ainus, The. Paul Carus, XIX, 163.
Aiyer, M. Ratnaswami. What is Man Worth Living For?, VIII, 4114.
Akamatzu, Renjo. A Japanese Buddhist Priest on Christianity, IX, 4662.
Akbar the Eclectic. (Poem.) J. Norton Johnson, XX, 565.
Albers, A. Christina. A Biographical Sketch, XIX, 637.
Albers, A. Christina. Modern India, XIX, 588, 657; The Taj Mehal, XVII, 529.
Alchemy, A Dream of. George M. Gould, III, 1859.
Alcohol Question, The. B. F. Underwood, I, 413.

Alcott, Amos Bronson. Biographical Sketch. With Portrait, XI, 572.
Alcott's Conversations, Reminiscences of Mr. Mrs. Ednah D. Cheney, II, 1131, 1142.
"Aleramo," Name and Legend of. Giacomo Lignana, IV, 2563.
Alger, Gertrude. Hindu Legend. (Poem.) I, 324.
Aliens Wanted. Paul Carus, VII, 3759.
All, The Soul of the. Paul Carus, IX, 4353.
Allegory, A Moral. C. S. Wake, V, 2757.
Allen, Ethan, His Oracles of Reason. Moncure D. Conway, VI, 3119.
Allen, Ethan, Unpublished Letter of, VI, 3271.
Allen, Grant. Mr. Grant Allen's Millennium, by John Gardiner, IV, 2659.
Allen, Joseph C. The Gospels of Jesus and Paul, XVIII, 37; The Resurrection of Jesus—An Historical Inquiry, XIX, 193; The Risen Christ, XIX, 761; Sunday and the Resurrection. (With Editorial Reply), XX, 505.
Alliance, No Protectorate, but an. Paul Carus, XV, 153.
Alpha and Omega. Paul Carus, XVI, 620
Altgeld, John P. Obituary Notice, XVI, 251.
Altgeld, John P. (Poem.) Voltairine de Cleyre, VII, 3782.
Altgeld's Message, Governor. Paul Carus, IX, 4397.
Always One. Goethe. (Poem.) Translated by Paul Carus, 4277.
Ambiguities. Theodore Gilman, XIX, 385.
Ambition. (Sonnet.) Louis Belrose, Jr., II, 1412.
America. (Poem.) Charles Carroll Bonney, XV, 705.
America and Germany, The Estrangement Between. Impressions of a Recent Visit to the Fatherland. Maximilian P. E. Groszmann, XIII, 616.
American Auguries. Felix L. Oswald, IV, 2125, 2182, 2264, 2291, 2333, 2392.
American Economic Association, Second Annual Meeting of the. B. F Underwood, I, 246.
American Girl, An. Kenneth Adair, X, 4949.
American Progress. Voltairine de Cleyre, V, 3040.
American Secular Union, Report of the National Congress of the, No. 167, IV, 2592.
American War March. Robert Goldbeck, XII, 384.
American War Songs. C. Crozat Converse, XII, 111.
Americanism and Expansion. Paul Carus, XIII, 215.
Amitábha. A Story of Buddhist Metaphysics. Paul Carus, XVI, 415, 486, 536.
Amos. C. H. Cornill, IX, 4473.
Amrita. (Poem.) Charles Alva Lane, X, 4806.
Anæsthetic Revelation, The. Xenos Clark, II 1041.
Anarchism. Paul Carus, XI, 579.
Anarchism and Socialism. Paul Carus, I, 751.
Anarchists, A Few Words About the. P. Carus, IV, 2538.
Anarchists? What Shall be Done with the. W. M. Salter, I, 530.
Anarchy and the Anarchists. B. F. Underwood, I, 404.
Anarchy, A Lance for. Voltairine de Cleyre, V, 2963.
Ancestors, The Religion of Our. Norse Mythology. Paul Carus, XI, 177.
Ancient Sarcophagus, An. (Poem.) Florence P. Bonney, XIV, 375.
Andrée, Richard, A Chapter on Anthropophagy, IV, 2710; V, 2718.
Andrew, Abel. The Humanity of the Stones, X, 5135.

Andriessen, Hugo. Nirvana. (Poem.) From the German of E. Eckstein, XIV, 569.
Androgynous Man in Myth and Tradition. Charles Kassel, XVIII, 525.
Angels and Demons, Evolution of, in Christian Theology. R. Bruce Boswell, XIV, 483.
Angell, President T. B., on "Patriotism and International Brotherhood." X, 5013.
Animal Rights of Property. E. P. Powell, IX, 4375
Animal Worship From the Standpoint of Ethnic Psychology. Th. Achelis, XI, 705.
Animals and Plants, Soul-Life of. Paul Carus, III, 1914.
Animals, Convention of the. A Fable. Anon., IV, 2695.
Animals in Italy, Cruelty to. D. Holland Stubbs, XV, 375.
Animals in the Roman Church, The Treatment of. L. Przybylski, XV, 253.
Animals, Inebriety of Plants and. Carus Sterne, IV, 2419, 2459.
Animals, Intelligence of. Do Animals Possess General Ideas? Th. Ribot, XIII, 85.
Animals, Rights of. Thomas C. Laws, VII, 3791.
Annexation and International Stealing. Paul Carus, VII, 3557.
Annexation, Opinion of a Cuban on. D. F. Rodriguez, XII, 700.
Anniversary of the Society for Ethical Culture of Chicago, The Fourth, I, 104.
Answer. (Poem.) Louis Belrose, Jr., V, 2810.
Anthony, St., Day of. Moncure D. Conway, IV, 2319.
Anthropogeny, Professor Haeckel's. Paul Carus, VI, 3125.
Anthropoid Apes. Man's Nearest Kin in the Animal World. Paul Carus, XX, 6.
Anthropophagy, A Chapter on. Richard Andree, IV, 2710, V, 2718.
Anti-Christian, Not. Paul Carus, X, 4936.
Anti-Semitism, The Mask of. Felix L. Oswald, VII, 3907.
Anti-Vivisection Movement, Immorality of the. Paul Carus, XI, 370.
Ants, Religion of. Paul Carus, VIII, 4076.
Anubis, Seth, and Christ. Paul Carus, XV, 65.
Aphorisms. Henry Byron, II, 799.
Aphorisms. Hudor Genone, VIII, 4221, IX 4389.
Aphorisms from the Study. Xenos Clark, I, 14.
Apocalypse, A Lethean. W. H. Gardner, XII, 357.
Apocrypha, Chapters from the New. Hudor Genone, VII, 3772, 3776, 3820, 3827, 3836, 3884, 3901.
Apocrypha of the Old Testament. Paul Carus, IX, 4700.
Apostles of Annihilation. Felix L. Oswald, XV, 694.
Apostolic Succession, The; Dogma and Criticism. Anon., XVI, 321.
Archangels of the Avesta. Lawrence H. Mills. XX, 616.
Arena Problem, The. F. L. Oswald, VIII, 4051.
Argument, The Highest Trump in. Paul Carus, VI 3266.
Arguments, The Critic of. Charles S. Peirce, VI 3391, 3415.
Aristocratic Protestantism. C. K. Whipple, I, 373.
Aristocratomania. Paul Carus, V, 2846.
Aristotle on his Predecessors. Paul Carus, XX, 695.
Arms, On Swinging the. Is It a Vestige of Quadrupedal Locomotion? Louis Robinson, VII, 3730.

Arnold, Edwin. The Secret of Success. IX, 4382.
Arnold, Matthew. Immortality. (Poem.) I, 724.
Arnold, Matthew, A Tribute to. The Lord Chief Justice of England, III, 1833.
Arréat, Lucien. Congress of the History of Religions and the Congress of Bourges, XIV, 700; Contemporaneous French Philosophy, III, 1941; Development of Genius, II, 886; Important French Philosophical Works, IV. 2358; Recent French Philosophical Works, III, 2108; Religion of the Future, XII, 97.
Art, Classical and Romantic. Paul Carus, II, 195.
Arts, Need of an American Department of Public Instruction and Fine. F. de Gissac, III, 2036.
Aryas, The Cradle of the. Max Müller, III, 2087.
Ashvajit's Stanza and its Significance. Paul Carus, XIX, 178.
Asinelli, Evelyn degli. An Appeal from South Africa, XIX, 574.
Aspiration. A Sonnet. F. J. P., XV, 60.
Assyrian Poems on the Immortality of the Soul. Paul Carus, XIX, 107.
At "The Blowing Cave"; Kennebunkport, Maine. (Poem.) Mary Morgan (Gowan Lea) IV, 2704.
At the Organ. (Poem.) Mary Morgan (Gowan Lea) IV, 2586.
Atavism. Felix Oswald, VII, 3705.
Atlantic Monthly, Teeth Set on Edge in the. M. D. Conway, VI, 3280.
Atoms and Molecules, The Individuality of. Rev. H. H. Higgins, II, 1011, 1025.
Atonement, The Vicarious. Paul Carus, III, 1502.
Attention, Morbid States of. Th. Ribot, III, 1944.
Attention, Psychology of. Th. Ribot, III, 1777, 1792, 1831, 1839, 1868.
Attention, Voluntary. Th. Ribot, III, 1873.
Augsburg, The Angel of, Paul Carus, X, 4901.
August 15, 1875. (Poem.) Louis Belrose, Jr., II, 1480.
Auld, Georgie. The Judges of Jesus, Jews or Gentiles? With Editorial Reply, XV, 374; Synedrium or Pretorium? XV, 506.
"Aum" and the Mantra Cult, The Syllable. C. Pfoundes, XVI, 318.
Aunt Hannah on the Parliament of Religions. (Poem.) Minnie Andrews Snell, VII, 3838.
Aunt Hannah on the Religion of Her Childhood. (Poem.) Minnie Andrews Snell, VIII, 4238.
Autos-da-fé. Felix L. Oswald, VII, 3567.
Avatars, The. Paul Carus, XI, 464.
Avebury, Lord. Do Animals Think? XIX, 188.
Axioms. Paul Carus, VII, 3752.
Axioms the Basis of Mathematics. Edward Brooks, II, 1456.
Azazel and Satan. Paul Carus, IX, 4692.

Babel and Bible. Three Lectures. Friedrich Delitzsch, XVI, 209, 263; XVII, 325, 393; XX, 134, 266.
Babel and Bible, The Struggle for. Thomas J. McCormack, XVII, 129.
Babeuf, François, The First French Socialist. M. D. Conway, IX, 4367.
Babism. A New Religion. Paul Carus, XVIII, 355, 398.
See also Bahai *and* Behaist.

Baby and Sunbeam. (Poem.) Mattie McCaslin, XII, 190.
Babylonian Exile, The. C. H. Cornill, IX, 4537.
Bad for Me, but Worse for Him. Paul Carus, IX, 4509.
Bahai Revelation. Arthur Pillsbury Dodge, XIX, 56.
See also Babism *and* Behaist.
Baker, Marcus. Major J. W. Powell, Personal Reminiscences of One of His Staff, XVII, 348.
Baldwin, James Mark. Moscow After the Coronation, X, 5023.
Balfour's, Mr., "Foundations of Belief." George M. McCrie, IX, 4495.
Ball, B. W. Schiller's "Gods of Greece." (Poem.) I, 83; Shakespeare-Bacon Controversy, I, 585; Temples and Temple Cities, I, 351; The Two Hemispheres, I, 11.
Ballard, Anna. Dharmapala the Buddhist, X, 5173.
Ballot Reform. M. M. Trumbull, IV, 2703.
Balz, Hermann. A Vain Search for God, XII, 28.
Bambino-Worship at Rome. Moncure D. Conway, IV, 2236.
Banking Methods, Tendency of Present. Paul Carus, XX, 185.
Banking System a Monopoly? Is the. Lyman J. Gage, II, 978.
Banks, Edgar James. Head of the Oldest Statue of a Semite, XX, 378; Inlaid and Engraved Vases of 6500 Years Ago, XX, 685; Statue of King David and What it Teaches, XX, 212.
Barcarolle. (Poem.) Charles Alva Lane, VII 3893.
Barnard, W. F. The Age. (Poem.) I, 54; The Ideal. (Poem.) I, 137; Nature's Lesson. (Poem.) I, 354; Socrates. (Poem.) I, 273.
Barnes, L. C. Reincarnate. (Poem.) XIV, 763.
Barrows, Rev. John Henry. A Controversy on Buddhism, XI, 46.
Barrows, Rev. John Henry. Biographical Note. Paul Carus, XVI, 44.
Barrows, Dr., in Paris, Paul Carus, X, 4911.
Barrows, Rev. John Henry, Bishop Fallows's Tribute to, XVI, 440.
Barrows, Rev. John Henry. Obituary Notice, XVI, 385.
Barthélemy-Saint-Hilaire, J., Prof. F. Max Müller's Reminiscences of, IX, 4747.
Barton, James L. Independent Christianity in Japan, XX, 184.
Barton, Wm. E. In Reply to "How Far Have We Strayed from Christianity?" XX, 57.
Bastian, Adolf. W. H. Carruth, XVIII, 321.
Bastian, Adolf. An Obituary. Paul Carus, XIX, 254.
Baxter, Mrs. R. F. All Laws in Harmony, I, 267.
Bayldon, Arthur A. D. Moses. (Poem.) VII, 3574.
Bayle, Pierre. L. Lévy-Bruhl, XII, 653.
Bayrhoffer, Karl Theodor, and His System of "Naturalistic Monism." Edmund Montgomery, II, 831, 865, 914, 934.
Beals, Mrs. Jessie T. The Spread of Civilization, XIX, 53, 114.
Beata Vita. (Poem.) Charles Alva Lane, X, 4902.
Beauchamp, Wm. M., and the Cornplanter Medal. Frederick Starr, XX, 120.
Beauty, The Strength of. Woods Hutchinson, X, 4951, 4969.
Beers, Henry. Falkland, XVII, 667.
Beethoven, A Pilgrimage to. Richard Wagner, X, 5031, 5043, 5048.
Beethoven Portrait, XII, 705.
Beethoveniana. Philip Spitta, III, 1871, 1897.

Beetle, The Mysterious. Paul Carus, VI, 3321.
Behaist Movement. A. P. Dodge. With Editorial Introduction, XIX, 54. *See also* Babism *and* Bahai.
Behold! I Make All Things New. Paul Carus, IX, 4343.
Belief and Happiness. Celia Parker Woolley, VI, 3160.
Belin, H. E. The Other Side, XVIII, 606.
Belligerency in Christianity. Paul Carus, XII, 280.
Belligerent Wrongs. Felix Oswald, X, 5009.
Belrose, Louis, Jr. Ambition. Sonnet, II, 1412; Answer. (Poem.) V, 2810; August 15, 1875. (Poem.) III, 1480; Byron. (Poem.) II, 1460; A Contribution to the Celibacy Controversy: 1. Xantippe, 2. Khadeeja. (Poem.) III, iv 2014; Centennial Prayer. (Poem.) III, iii, 1594; Comte's Gospel of Wealth, V, 2755; Copernicus. (Poem.) III, iii 1822; Death and May. (Poem.) II, 823; Eternity, II, 1135; A Fable, II, 1048; A Fragment. (Poem.) VI, 3310; A Future Life, II, 1351; Henry George's Perplexed Philosopher, VII, 3665; In Memory of Lieut. Hugh Wilson McKee. (Poem.) III, iii 1673; Introduction to a Poem, II, 1302; A Japanese Sword. (Poem.) V, 2778; Lines to an American Laureate. (Poem.) III, 1780; Love-Longing. (Poem.) III, 1638; March 4. (Poem.) III, 1493; The Marriage Problem, II, 1472; May Day Wishes. Song, II, 889; Midsummer, II, 1183; The Motto on our Coins. (Poem.) III, iii 1594; My Philosophy, II, 1033; The New Laureate. (Poem.) VII, 3661; A Parable, II, 1194; Shakespeare and Joan of Arc. (Poem.) VI, 3166; Sonnets, II, 971, 1217, 1375, 1398; III, 1517, 1577, 1626, 1804, 1879, 1990, 2002; VI, 3502; Souvenir du 1er Mars, 1815. (Poem.) IV 2204; Swiss Scene. (Poem.) III, 1857; To Archdeacon Farrar. (Poem.) III, 1965; To John Bright. (Poem.) III, 1577; To the Memory of George W. DeLong. (Poem.) IV, 2148; To Mr. E. Littré. (Poem.) III, 1663; To the Poet-Laureate. (Poem.) IV, 2286; To theodore Weld in his 89th Year. (Poem.) V, 2785; Wasted Love. (Poem.) III, 1506.
Benton, Joel. Separation. (Poem.) I, 184; Wanted—an Assortment of Islands, IV, 2335.
Berkeley's Positivism. Paul Carus, VIII, 4042.
Bernauer, Agnes, the Angel of Augsburg. Paul Carus, X, 4901.
Bernheim, Hugh. Robert Koch's Discovery, IV, 2636.
Betrothal and Marriage in China. Paul Carus, XX, 741.
Bhagavadgita, The. Paul Carus, XX, 113.
Bible and Free Thought, The. Paul Carus, II, 953.
Bible Criticism, President Harper's. Paul Carus, VIII, 3996.
Bible, Excavations and the. Chauncey J. Hawkins, XIX, 1.
Bible in Danger? Is the. Gabriel Oussani, XVIII, 641.
Bible, Open Inspiration Versus a Closed Canon and Infallible. Charles W. Pearson, XVI, 175.
Bible, The Polychrome. Paul Carus, XII, 288.
Biblical Love-Ditties. Paul Haupt, XVI, 291.
Bice, Hiram H. Afloat. (Poem.) VII, 3630; Ptah-Hotep. The Radical of Ancient Egypt, VI, 3303.
Biddle, Horace P. Monism. (Poem.) VIII, 4134; "The Senate of the United States," VIII, 4035.
Bierbower, Austin. Socialism and Births, XI, 750.

Bigelow, Edward F. The Test of Love, XX, 736.
Bigelow, Poultney. An Evening in the Dutch East Indies, XX, 26; A New History of Modern Europe, XVI, 234.
Bignami, Enrico. A Haven for Weary Minds; XX, 696.
Billia, L. M. An American Moralist, VII, 3583.
Binet, Alfred. Experimental Psychology in France, II, 1427; Graphic Method and the Doubling of Consciousness, III, 1919; Hysterical Eye, III, 1763; Intensity of Sub-Conscious States, III, 1983; Mechanism or Sub-Consciousness? III, 1886; Micro-Organisms. Remarks upon Mr. Romanes's Rejoinder, III, 2065; The Physiological Function of the Nucleus in Micro-Organisms, II, 1343; Proof of Double Consciousness in Hysterical Individuals III, 1739; Psychic Life of Micro-Organisms, II, 1127, 1139, 1151, 1199, 1211, 1223, 1235; Psychic Life of Micro-Organisms. A Reply to Mr. George John Romanes, III, 1931; Relations between Two Consciousnesses of Hysterical Individuals, III, 1751; Rôle of Suggestion in Phenomena of Double Consciousness, III, 2019; Sensation and the Outer World, III, 1535.
Binet, Alfred and Ch. Richet. Psychology of the Cell, II, 1385.
Birth of Satan . (Poem.) William Schuyler, II 903.
Birth Song. G. L. Henderson, VIII, 3998.
Births, Socialism and. Austin Bierbower, XI, 750.
Bishop, William Frost. Formula for the Risen Body of Christ, XIX, 686, 762,
"Bishop, The Soul of the." F. M. Holland, VIII, 4097.
Blasphemy. B. F. Underwood, I, 214.
Blennerhasset, Lady. F. Max Müller and the Religious Parliament, XV, 115.
Blight, Atherton. "The Critical, Reflective Period," XV, 255; Modern Habit of Thought, IX, 4412; New Era, VIII, 4044; Resurrection of Jesus, X, 4811.
Blind Man, The Parable of the. Hudor Genone, VII, 3901.
Bliss of a Noble Life. Paul Carus, IX, 4749.
Block, Louis J. Modern Landscape Painting, VI, 3167.
Blue Laws, The. Frederick May Holland, I, 92.
Bodington, Alice. The Hidden Self, IV, 2604, 2621; Modern View of Ghosts, VI, 3090, 3103; Survival of the Unfit, VI, 3327, 3337; View from My Ledge, VII, 3881, 3888.
Body and Mind; or, The Data of Moral Physiology. Felix Oswald, II, 771, 818, 850, 881, 895, 932, 963, 996, 1023, 1057, 1090, 1118, 1153.
Body of the Future Life: Is It Electrical? Charles Hallock, XVII, 657.
Boer Home Industries and Aid Society. Paul Carus, XX ,54.
Boltzmann, Ludwig; an Obituary. Paul Carus, XX, 759.
Bonet-Maury, Gaston. Theodore Stanton, XII, 630.
Bonner, Hypatia Bradlaugh. Free Thought in England, I, 147.
Bonney, Charles Carroll. America. (Poem.) XV, 705; Basis for Reform, XIII, 513; Charity. (Poem.) XVI 378; Consolation. (Poem.) XVI, 120; Delays and Uncertainties of the Law, XIII, 705; If the American People Would Have Free Government Endure, XV, 341; International Citizenship, XV, 218; Need of a Civil Service Academy, XV, 106; The New Year. (Poem.) XIV, 54; Place for the Ex-Presidents of the United States, XV, 449; Principles of *The Open Court*, XIV, 1; Province of Government, XV, 129; Religious Parliament Idea, XV, 513; Scientific

Faith, XV, 257; The Storm. (Poem.) XVI, 442; To My Wife. (Poems.) XVII, 41.
Bonney, Charles Carroll. Funeral Address. L. P. Mercer, XVII, 577; Words of Farewell Spoken at the Funeral. Paul Carus, XVII, 513.
Bonney, Hon. C. C., Inaugurator of the Parliament of Religions. Paul Carus, XIV, 4.
Bonney, Mr., On Uniformity in Judicial Practice, Editorial Note, XVI, 443.
Bonney, F. Reconciliation. (Poem.) X, 5157.
Bonney, Mrs. Lydia Pratt. Paul Carus, XVII, 37.
Books for Young People. Sara A. Underwood, I, 377.
Booty's Ghost. F. M. Holland, IX, 4751.
Boppe, Hermann. A Criticism of the Work of *The Open Court,* III, 2066.
Boss, John. Love's Intuition. (Poem.) III, 1722.
Boston Marriages. Susan Channing, VII, 3801.
Boswell, R. Bruce. Evolution of Angels and Demons in Christian Theology, XIV, 483; Second Advent and the Judgment Day, XV, 223.
Boucher, W. M. Facts and Truth. Col. Ingersoll's Science, III, 1620.
Bow, The, in Art, Metaphor, and Song. George Henry Knight, IX, 4505.
Bowen, A. C. Responsum Naturæ. (Poem.) I, 521.
Box, The Little. Hudor Genone, VII, 3820.
Boyesen, Professor, at Cornell University. Theodore Stanton, X, 4812.
Bradlaugh, Charles. Moncure D. Conway, IV, 2707.
Bradlaugh, Charles, and Thomas Paine. Moncure D. Conway, V, 2725.
Bradwell, Myra. M. M. Trumbull, VIII, 3999.
Brahman, The Redemption of the. Richard Garbe, VII, 3804, 3818, 3832, 3842, 3848, 3857, 3866, 3874.
Brahmanism and Buddhism, or the Religion of Postulates and the Religion of Facts. Paul Carus, X, 4851.
Brain, The Double, and Double Personality. Th. Ribot, IV, 2700.
Brain, The Thalamic Region of the. Paul Carus, IV, 2269.
Brain-Activity, Localization of. Paul Carus, IV, 2355, 2365, 2379.
Brain-Surgery, Recent, in Its Psychological Bearings, S. Millington Miller, IX, 4431.
Brains and Sex. B. F. Underwood, I, 379.
Brandt, A Dramatic Poem by Ibsen. Ednah D. Cheney, IV, 2557, 2579.
Bread Dear, Making. Wheelbarrow, II, 1475; A Criticism by a Sympathizer, III, 1559; Answer to Sympathizer's Criticism, III, 1571; Rejoinder by Sympathizer, III, 1595.
Breadth and Earnestness. Celia P. Woolley, I 371.
Breasted, James Henry. The Philosophy of a Memphite Priest, XVII, 458.
Bridge, John Ransom. Is Reincarnation True? III, 1889.
Briggs, Professor, and the Heretics' Sheol. Moncure D. Conway, V, 3055.
Bright, Daniel, Plasmogeny, IV, 2615.
Bright, John. (Poem.) Louis Belrose, Jr., III, 1577.
Bright, John, on Woman Suffrage. Theodore Stanton, IX, 4348.
Bristol, Rev. Frank M. Extracts from a Sermon, XII, 509.
Brodrick, Harold, a Modern Christ. Paul Carus, VII, 3545.
Brooks, Dr. Edward. Axioms the Basis of Mathematics, II, 1456; Comments on the Editor's View of Causality, II, 1266.

Brown, J. H. The Future of Religion, IV, 2127, 2157; On Reading the Rubaiyat of Omar Khayyam. (Poem.) IV, 2343.
Brown, Roscoe C. E. The Constitution and "The Open Door," XIV, 95.
Browning-Barrett Love-Letters, The. H. M. Stanley, XIII, 731.
Brunetière, M., on Education. Theodore Stanton, XI, 509.
Brunton, William. Shelley, II, 1460.
Brushwork and Inventional Drawing. Thomas J. McCormack, XV, 30.
Büchner, Louis; a Revelator of Science. Felix L. Oswald, XIII, 465.
Büchner, Prof. L., on Religion. Paul Carus, II, 965.
Buckham, James. The Measure of Time, II, 1398.
Buckley, G. W. A Study of Jesus from the View-Point of Wit and Humor, XIV, 158.
Buddha, Christian Critics of. Paul Carus, IX, 4475.
Buddha-Gaya Case, The. Paul Carus, X, 4957.
Buddha, The Parisian. Moncure D. Conway, IX, 4687.
Buddha Pictures and Statues. Paul Carus, XII, 337.
Buddha Relics. William Clanton Peppe, XV, 241.
Buddha's Discourse on the End of the World. Albert J. Edmunds, XV, 428.
Buddha's Hymn of Victory. Paul Carus, XIX, 46.
Buddha's Last Meal and the Christian Eucharist. Albert J. Edmunds, XVII, 240.
Buddhism and the Religion of Science. Paul Carus, X, 4844.
Buddhism, Breadth of. Teitaro Suzuki, XIV, 51.
Buddhism, Charles Gutzlaff on. Paul Carus, X, 4820.
Buddhism, Controversy on. Between the Rt. Rev. Shaku Soyen, XI, 43; the Rev. Dr. John Henry Barrows, XI, 46; and the Rev. F. F. Ellinwood, XI, 46; the Anagarika H. Dharmapala, XI, 82.
Buddhism in Contrast with Christianity, as viewed by Sir Monier Williams. Paul Carus, X, 4783.
Buddhism in Japan. Nobuta Kishimoto, VIII, 4183, 4197, 4202, 4211.
Buddhism Influence Early Christianity? Through What Historical Channels Did. J. G. R. Forlong, I, 382, 416, 439.
Buddhism, Introduction of, Into Japan. Paul Carus, VIII, 4321.
Buddhism? Is there More than One. In reply to the Rev. Dr. Ellinwood. Anagarika H. Dharmapala, XI, 82.
Buddhism, Psychology of. H. H. Williams, VI, 3407, 3418.
Buddhism, Revival of. Paul Carus, IX, 4525.
Buddhism to Christianity, Message of. Paul Carus, XX, 755.
Buddhism, Why? C. Pfoundes, IX, 4594.
Buddhist and Christian Gospels. Albert J. Edmunds, XIX, 538.
Buddhist Convert, A. (Allen Mc. Gregor or Ananda Maitreya). Paul Carus, XVI, 250.
Buddhist Convert to Christianity, A. (Kinza Hirai.) XIV, 303.
Buddhist in Jewry, A. E. P. Buffet, XIX, 622; XX, 122.
Buddhist Missionaries to America, Shall We Welcome? With Editorial Reply. M. L. Gordon, XIV, 301.
"Buddhist Morality." Henry T. Niles, X, 4765.
Buddhist Nativity Sutta, A Further Note on. Albert J. Edmunds, XIII, 379.
Buddhist Reawakening in India and Ceylon, Symptoms of a. Paul Carus, XII, 511.

Buddhist Songs, Two. Paul Carus, XIX, 49.
Buddhist Soul-Conception, Immortality and the. Paul Carus, VIII, 4259.
Buddhist Tract, A. Paul Carus, X, 5057.
Buddhist View of War. The Right Rev. Shaku Soyen, XVIII, 274.
Buddhists, The Sacred Books of the. An open letter to the King of Siam. Albert J. Edmunds, XI, 698.
Buffet, E. P. A Buddhist in Jewry, XIX, 622; XX, 122; Kappamanavapuccha. (Poem.) XIX, 380; Parayanasutta. (Poem.) XX, 119.
Bunsen, Robert William. Biographical Sketch. T. J. McCormack, XV, 627.
Burbank's Production of Horticultural Novelties. Hugo de Vries, XX, 641.
Burma, The Temples and Archæological Treasures of. Albert Grünwedel, XV, 464.
Burns, Robert, The Ethics of. M. M. Trumbull, II, 1439.
Burns, Robert, Poem Wrongly Attributed to, XVI, 568, 764.
Burroughs, John. The Beneficial Aspect of Certain Errors, V, 2941; From Despotism to Republicanism in Religion, I, 541; Hint from Franklin, I, 85; Modern Skeptic, I, 239, 322; Points of View, V, 3066; Reason and Predisposition, I, 115; Religious Truth, VI, 3319; Short Discussions and Criticisms, V, 2739, 2851.
Busch, Wilhelm, a Humorist, The Philosophy of. Paul Carus, VIII, 4266, 4291, 4298.
Butterfly, The. Wilhelm Winkler, IX, 4589.
Byron. F. M. Holland, IX, 4425.
Byron. (Poem.) Louis Belrose, Jr., II, 1460.
Byron, Henry, Aphorisms, II, 799; Parables, Translated from the Arabian, II, 839, 1042, 1195.

Caaba, The. Paul Carus, XVII, 151.
Caird, John. With Portrait. R. M. Wenley, XII, 629.
Calendar, The Japanese Floral. Ernest W. Clement, XVIII, 6, 107, 163, 213, 282, 351, 394, 499, 554, 615, 695, 723.
Callery and Yvan. Emperor Tao-Kwang and the Opium War, XV, 556.
Calvin's Ethical Victim, Jacques Gruet. Moncure D. Conway, X, 5055, 5068.
Camorra, The American. Felix L. Oswald, V, 2723.
Campbell, A. F., Secretary Department of Police, Chicago. The Department of Police as a Means of Distributing Charity, XI, 333.
Campbell, Reginald, J. In Reply to "How Far Have We Strayed from Christianity?" XIX, 766.
Canada, Can She Be Coerced Into the Union? (A Canadian View.) J. Clark Murray, IX, 4561.
Canavarro, Countess M. de. S., a Modern Instance of World-Renunciation. Paul Carus, XIII, 111.
Candlin, The Rev. George T. The Associated Fists, XIV, 551; Chinese Fiction, XII, 513, 607; The Emperor of China, A Poem, XIII, 124.
Cannon-Fire, The Ordeal of. Felix Oswald, XI, 150.
Canonisation, The, of Two New Saints. G. Fiamingo, XI, 513.
Cantor, Moritz. The Life of Pythagoras, XI, 321.
Capital and Labor, The Relation Between. C. Staniland Wake, V, 2844.
Caprice on a Musical Theme. Paul Carus, XIX, 376.
Caprices, The Realm of the. Th. Ribot, VIII, 4031.

Captivity, The Return from the. C. H. Cornill, IX, 4587.
Carlyle. (Poem.) Ellis Thurtell, V, 2759.
Carlyle's Religion. With Reminiscences of His Talk Thereon. Moncure D. Conway, III, 1719.
Carmen Sylva, *pseud.* *See* Elizabeth, Queen of Roumania.
Carneri, the Ethicist of Darwinism. Paul Carus, XV, 641.
Carrau, L. A Review of Francis Ellingwood Abbot's Scientific Theism, I, 340
Carrington, Hereward. The Immortality of the Soul, XIX, 697; On the Impossibility of Conscious Survival, XX, 250.
Carruth, W. H. Adolph Bastian, XVIII, 321; Heaven and Hell. (Poem.) IX, 4356; If He Should Come. (Poem.) III, 1978; On God. (Poem.) XII, 698; The Religion of Frederick the Great, XIII, 580; Schiller's Religion, XIX ,321.
Cart and the Horse, The. Don Marquis, XX, 697.
Carter, Councillor, of Virginia, The Recantation of. M. D. Conway, III, 1837.
Carus, Gustav. Christianity and Monism, II, 1379.
Carus, Paul.
Abhidharma Outlined, X, 5107.
Abolition of Witch-Prosecution, X, 4946.
Absolute, The, VII, 3594.
Abstract Ideas, The Assay of, II,1422.
Abstraction, VII, 3569.
Accad and the Early Semites, IX, 4651.
Acropolis, XVII, 193.
Agnosticism and Auguste Comte's Positivism, III, 1589.
Agnosticism and Monism. In Reply to Criticisms of *Fundamental Problems,* III, 1893.
Agnosticism and Religion. A Discussion of the Field-Ingersoll Controversy and of Mr. Gladstone's Remarks Upon the Same, II, 1042, 1059.
Agnosticism, A Defender of: Col. Robert G. Ingersoll, III, 1554.
Agnosticism in the Pulpit, XX, 411.
Agnosticism, Modesty of, III, 1990.
Agnosticism of Modesty, IV, 2148.
Agnosticism, Question of, IV, 2686.
Agnosticism Revised, The Case of, V, 2993.
Agnosticism, Spencerian, V, 2951.
Agnosticism, Two Errors of, III, 1671.
Ainus, The, XIX, 163.
Aliens Wanted, VII, 3759.
Alpha and Omega, XVI, 620.
Altgeld's Message, Governor, IX, 4397.
American Ideal, The, V, 2807.
Americanism and Expansion, XIII, 215.
Americanism in the Roman Church, XIII, 253.
Amitâbha. A Story of Buddhist Metaphysics, XVI, 415, 486, 536; Comments: Mahayana Doctrine and Art, XVI, 562, 621.
Anarchism, XV, 579.
Anarchism and Socialism, I, 754.

Carus, Paul. (Continued.)
Anarchists, A Few Words About, IV, 2538.
Angel of Augsburg, X, 4901.
Annexation and International Stealing, VII, 3557.
Anthropoid Apes, XX, 6.
Anti-Christian, Not, X, 4936.
Anti-Vivisection Movement, Immorality of the, XI, 370.
Ants, Religion of, VIII, 4076.
Anubis, Seth and Christ, XV, 65.
Apocrypha of the Old Testament, IX, 4700.
Argument, The Highest Trump in, VI, 3266.
Aristocratomania, V, 2846.
Art, Classical and Romantic, II, 1095.
Art in Japan, Modern, XX, 249.
Ascent of Man, XVIII, 178.
Ashvajit's Stanza and Its Significance, XIX, 178.
Assyrian Poems on the Immortality of the Soul, XIX, 107.
Augsburg, The Angel of, X, 4901.
Avatars, XI, 464.
Axioms, VII, 3752.
Azazel and Satan, IX, 4692.
Babism: Behaism in Chicago, XVIII, 355, 398.
Babylonian and Hebrew Views of Man's Fate After Death, XV, 346.
Bad for Me, but Worse for Him, IX, 4509.
Banking Methods, Tendency of Present, XX, 185.
Barrows, Dr., in Paris, X, 4911.
Battle of Shimonoseki, XVII, 303.
Behold! I Make All Things New, IX, 4343.
Belligerency in Christianity, XII, 280.
Ben-Midrash, The Gardener of Galilee, V, 3019.
Berkeley's Positivism, VIII, 4042.
Betrothal and Marriage in China, XX, 741.
Bhagavadgita, XX, 113.
Bible and Free Thought, II, 953.
Bible, Professor Pearson on the, XVI, 152.
Bliss of a Noble Life, IX, 4749.
Boer Home Industries and Aid Society, XX, 54.
Boltzmann, Ludwig, XX, 759.
Bonney, Charles Carroll, XIV, 4; XVII, 513.
Bonney, Mrs. Lydia Pratt, XVII, 37.
Brahmanism and Buddhism, or the Religion of Postulates and the Religion of Facts, X, 4851.
Brain, Comparative Psychology of the, IV, 2550.
Brain, The Thalamic Region of the, IV, 2269.
Büchner, Prof. L., on Religion, II, 965.
Buddha, Christian Critics of, IX, 4475.
Buddha-Gaya Case, X, 4851.
Buddha Pictures and Statues, XII, 337.
Buddha, The Temptation of, XIX, 46.
Buddha's Hymn of Victory, XIX, 46.

Carus, Paul. (Continued.)
Buddhism and the Religion of Science, X. 4844.
Buddhism, Charles Gutzlaff on, X, 4820.
Buddhism in its Contrast with Christianity, as Viewed by Sir Monier Williams, X, 4783.
Buddhism, Introduction of, Into Japan, VIII, 4321.
Buddhism, A Revival of, IX, 4525.
Buddhism to Christianity, Message of, XX, 755.
Buddhist Convert, A, XVI, 250.
Buddhist Reawakening in India and Ceylon, Symptoms of, XII, 511.
Buddhist Tract, X, 5057.
Caaba, The, XVII, 151.
Canavarro, Countess. A Modern Instance of World-Renunciation, XIII, 111.
Capital and Labor, VI, 3258.
Carneri, the Ethicist of Darwinism, XV, 641.
Catholicity of the Religion of Science, X, 4793.
Causality, The Problem of, II, 1200.
Causation, Is there anything Unknowable in? (In Reply to Mr. W. M. Salter.) II, 1200.
Causes and Natural Laws. (In Reply to Mr. Salter.) II, 1240.
Celestial Language, The Grammarian of the (G. R. Kirchhoff), II, 782.
Cerebellum and Pons, IV, 2255.
Chandra Das Brothers, The, X, 4997.
Chandra, the Pessimist, VIII, 4107.
Charity, VI, 3307.
Chastity and Phallic Worship, XVII, 611.
Chicken and the Egg, The, II, 854.
Children, The Moral Education of, XIII, 176.
China and the Philippines, XIV, 108.
China, Religions of, XVII, 621.
Chinese Education According to the "Book of Three Words," IX, 4567.
Chinese Fable, A, IX, 4622.
Chinese Life and Customs, XX, 545, 587, 668.
Chinese Problem, The, XV, 608.
Chrisma and the Labarum, XVI, 428.
Christ and the Christians: A Contrast, VII, 3696.
Christ, A Modern, VII, 3545.
Christian and Buddhistic Sentiments, X, 4828.
Christian Critics of Buddha, IX, 4475, 4483.
Christian Demonology, The Influence of Ancient Greece Upon, X, 4867.
Christianity? How Far Have We Strayed From, XX, 57.
Christianity in Japan, XX, 55.
Christianity in Japan, History of, XVI, 690.
Christianity, The Origin of, XV, 235.
Christmas, III, 1991.
Christmas Gifts, I, 669.
Church and State in France, XIX, 381.
Circle Squarer, The, VIII, 4121, 4130.
Clearness, The Importance of, and the Charm of Haziness, V, 2923.

Carus, Paul. (Continued.)
Clock, The, or the Watches, VI, 3292.
Cognition, Knowledge and Truth, II, 1458.
Columbus, Christopher, VI, 3435.
Composer in the Pulpit, A, XII, 698.
Conciliation of Religion with Science, A, VI, 3285.
Confucianism and Ancestral Worship, XX, 598.
Congress of Religious Societies, American, VIII, 4101.
Conquest of Death, The, III, 1967.
Conscience, The Growth of, IV, 2598.
Consciousness, The Seat of, IV, 2523.
Conservative Radicalism, IX, 4728.
Consolation of Errors, The. (In Reply to Mrs. Alice Bodington.) VII, 3891.
Conway, Moncure, D., A Militant Missionary of Liberalism, XV, 374.
Corea, XVIII ,218.
Corner-Stone of Christianity, V, 2986.
Cortex and its Relations, IV, 2326.
Creed but Faith, No, III 1577.
Creed, The Revision of a, III, 2075.
Crisis in Great Britain, The, XV, 301.
Crispi, Francesco, XV, 645.
Cross Among the North American Indians, XIII, 296.
Cross and Its Significance ,The, XIII, 149.
Cross in Central America, XIII, 224.
Cross of Golgotha, XIII, 472.
Cross of Jesus, Shape of the, XVI, 247.
Cross, Plato and the, XIII, 364.
Cross, Rev. W. W. Seymour on the Prehistoric, XIV, 745.
Cross, The Wheel and the, XVI, 478.
Cross Worship, History of: Staurolatry, XIII, 546.
Crowds, The Suggestibility of, IV, 2197.
Crown of Thorns, XV, 193.
Crucifix, Its Origin and Development, XIII, 673.
Crucifixion of Dogs in Ancient Rome, XVI, 249.
Cuba as an Allied Republic of the United States, XII, 690.
Custom House, Our, XVI, 141.
Dances of Death, XII, 40.
Death a Finality? Is, IV, 2185.
Death and Immortality, The Conceptions of, in Ancient Egypt, IX, 4666
Death and Resurrection, XIII, 495.
Death, The Christian Conception of, XI, 752.
Death in Religious Art, XI, 678 .
Death is Silent, but Life Speaks, IX, 4395.
Death, Love, Immortality, II, 1324.
Death, Modern Representations of, XII, 101.
Deluge Legends of the American Indians, XV, 758.
Demonology of the Nineteenth Century, X, 4988.
Design in Nature, IV, 2619.

Carus, Paul. (Continued.)
Destructive or Constructive? In Answer to the Criticisms of Illiberal Liberals, III, 2107.
Determinism and Free Will, II, 887.
Devil-Conception in Protestant Countries, X, 4930.
Devil, Reality of the, XIX, 717.
Devil Stories and Devil Contracts, X, 4961.
Dharmapala's Mission, X, 5071.
Dharmapala's School in Ceylon, XX, 760.
Dilettanteism in Literature, III, 1708.
Discoveries, New. How they Affect the World, X, 4821.
Disease, Latest Development of an Old, VIII, 4163.
Dogmatism, A Reviewer's View of, IV, 2371.
Double Personality and Double Soul, III, 1948.
Dreams and Hallucinations, III, 2024.
Dross is Discarded but Nothing is Lost, VI, 3244.
Dunning Devil of China and Japan, The, XII, 110.
Easter, the Festival of Life Victorious, XVI, 193.
Ego as Identity of Self, VII, 3900.
Egoless Man, An, IX, 4657.
Eight-Hour Day, The Sunset Club on the, VI, 3115.
Election, The, X, 5118.
Electricity and Phosphorescence in the Animal World, XV, 540.
Emperor's Orthodoxy, XVII, 146.
Eschatology in Christian Art, XI, 401.
Essence of the Doctrine, The, XIX, 182.
Eternity, A Hymn with Music, XII, 245.
Ethical Problem, The, Discussion with Mr. Salter, IV, 2549, 2564, 2624, 2625.
Ethical Societies and Their Views of Ethics, VI, 3145.
Ethics a Law of Nature, IV, 2440.
Ethics and Natural Science, III, 1563.
Ethics and the Ethical Movement, The Basis of, IV, 2247.
Ethics and the Leading Principles in Ethics, The Basis of, IV, 2574.
Ethics and the Struggle for Life, IV, 2137.
Ethics in our Public Schools, V, 2816.
Ethics of Evolution, The, V, 3004.
Ethics of Evolutionism, VII, 3886.
Ethics of Struggle and Ethical Culture, V, 3059.
Ethics of the New Positivism, The. In Reply to the Article "Un philosophe Americain" by Clemence Royer, in the April Number of *Revue de Belgique*, IV, 2414.
Ethics Possible? Is. (Editorial Reply to Mr. Llano.) XI, 295.
Ethos Anthropoi Daimon, I, 695; XX, 42.
European Opinions on the Second Parliament of Religions, X, 4807.
Events of To-day, X, 4804.
Evil, The Idea of, in Early Christianity, IX, 4717.
Evolution and Immortality, I, 726; V, 3044.
Evolution, Does Utility Explain? VI, 3314.
Evolution of Ornament, XVII, 291.

Carus, Paul. (Continued.)
Expansion but not Imperialism, XIV, 87.
Experience, VII, 3602.
Fable, The Migration of a, XI, 504.
Fairy Tales and their Importance, IV, 2537.
Faith and Doubt, V, 2822.
Faith and Reason, A Review of Fechner's Method of Conciliating Religion with Science, VI, 3225.
Fatherland, The. The Significance of Germany for Civilization, XIII, 577.
Feeling and Motion, IV, 2424, 2435.
Feeling as a Physiological Process, IV, 2506.
Feeling, The Monistic Definition of the Term, V, 2909.
Filial Piety in China, XVI, 754.
Filipino Question, XIII, 375; Philippine Imbroglio, XIII, 504.
First Christian Missionaries in Thibet, XII, 418.
First Steps, XX, 495.
Flag, Unfurl the, XII, 439.
Force and Causation. (Comment Upon Mr. John B. Wood's Essay.) III, 1505.
Form and Formal Thought, II, 1310, 1336, 1349, 1369.
Formal, The, VII, 3679.
Formal Thought and Ethics, III, 1613.
Free Thought, The Heroes of, II, 822.
Free Thought, Its Truth and Its Error, V, 2902.
Free-Will and Compulsion. (Editorial Note on a Letter by T. G. Conant.) IV, 2332.
Freedom of Will and Responsibility, III, 2095.
Friar, The. A Song, XIV, 305.
Friends or Slaves. An Appeal to Congress, XVI, 146.
Fulfil, Not to Destroy, To, IV, 2235.
Fundamental Problems, In Reply to Criticisms of, III, 1893, 1904, 1917, 1990; IV, 2371, 2509.
Fylfot and Swastika, XVI, 153, 356.
Gems of Buddhist Poetry, XX, 156.
German in America, The, XIII, 626.
Ghosts, V, 2811.
Ghosts and the Belief in Ghosts, VI, 3106.
Gilgamesh and Eabani: The Trusts and the Unions, XVIII, 291.
Gissac, F. de, Obituary, X, 5125.
Gobineau, Count, XV, 440.
God, IV, 2305.
God and Immortality, Professor Haeckel's Monism and the Ideas of, V, 2957.
God, The Conception of, V, 2771.
God, Freedom and Immortality, III, 1625.
God of Atheism, The, and the Immortality that Obtains in the Negation of the Ego-Entity, VIII, 4226.
God of Iron, The. A Hymn with Music, XII, 188.
God, The Personality of. Correspondence Between Père Hyacinthe Loyson and Dr. Paul Carus, XI, 618.

Carus, Paul. (Continued.)
God, The Responsibility of, X, 4803.
Godward. A Hymn with Music, XII, 128.
Goethe, a Buddhist, X, 4832.
Goethe and Schiller's Xenions, VIII, 3939, 3948, 3955, 3965.
Goethe, Two Philosophical Poems of, XVI, 694.
Goethe's Monism, II, 782.
Goethe's View of Immortality, XX, 367.
Good and Evil as Religious Ideas, IX, 4642.
Gospel of Buddha, The. A Japanese Translation of, IX, 4404.
Gospels, The Source of the, II, 1079.
Grasshopper, The, VII, 3663.
Greek Idea of Salvation, XII, 675.
Greek Religion and Mythology, XIV, 513, 577, 641, 705.
Grief at Unbelief, VII, 3579.
Gunkel Versus Delitzsch, XVIII, 226.
Gunning, Prof. W. D., The Memorial Service to, II, 1278.
Haeckel as an Artist, XX, 428.
Haeckel's Anthropogeny, Professor, VI, 3125.
Haeckel's Confession of Faith, Professor, VII, 3528.
Hammurabi, XVII, 274.
Hard Times Teach, The Lesson that, V, 3042.
Harmony of Science and Religion, VII, 3553.
Harmony of the Spheres, (Astronomical), I, 33.
Harmony of the Spheres, (A Study in Comparative Religion), XX, 220.
Harper's, President, Bible Criticism, VIII, 3996.
Heart of Man as Mirrored in Religious Art, XII, 236.
Hedonism and Asceticism, III, 1517.
Hegeler, Gisela. A Funeral Address, VI, 3279.
Hemispheric Region, The, IV, 2295.
Henism, The Wrong Method of, VIII, 4067.
Heraclitus on Character, XX, 42.
Heredity and the A Priori, IX, 4540.
Hewavitarne, The Mudaliyar, XX, 314.
Higher Humanity, An Instance of. The Man-of-War Trenton, III, 1616.
Hinduism Different from Buddhism, XX, 253.
History Transfigured by Myth, XVIII, 690.
Hokusai, Japanese Artist, XVI, 440.
Holtzmann, Heinrich Julius, XVI, 257.
Holyoake, G. J. His Secularism, X, 5092.
How History is Transfigured by Myth, XVIII, 690.
Hunger After Righteousness, The, IV, 2165.
Huxley's Church, Professor, III, 1590.
Hypnotism, The Dangers of, IV, 2160.
Hypnotism, The Significance of, IV, 2129.
Hypnotism? What is, III, 1958.
Ideas, Abstract, The Assay of, II, 1422.
Ideas, Life and Growth of, I, 756.
Ideas, Their Origin and Destiny, VII, 3529.
Idealism and Realism, III, 1553.

Carus, Paul. (Continued.)
Idealism, Realism, and Monism, II, 919.
Identity in Change. In Reply to Mrs. Hopper's Question, Can There Be a New Christianity? X, 4764.
Idolatry, VII, 3619.
Ignoramus and Inveniemus, not Ignorabimus or Invenimus, II, 903.
Igorotes, The. XIX, 113.
Image Worship, XIX, 21.
Immortality. A Hymn. With Music, XII, 58.
Immortality a Scientific Truth, VIII, 4155.
Immortality and Science, V, 3023.
Immortality and the Buddhist Soul-Conception, VIII, 4259.
Immortality in Ancient Egypt, Conception of, IX, 4666.
Immortality of the Soul, XIX, 363.
Immortality of the Soul, Assyrian Poems on the, XIX, 107.
Individual Impetus, Import of, IX, 4444.
Infinite a Religious Idea? Is the, V, 2732.
Infinitude and Eternity, II, 870.
Inquisition? Is the Church Responsible for the, XI, 225.
Instruction, Playful, and Genius, XIII, 566.
International Friendship, For the Re-establishment of, XIII, 405.
International Good Will, XIII, 373.
"Is" and the "Ought," The, VI, 3194.
"It Thinks," I, 641.
Japan, Art in, Modern, XX, 249.
Japan, Christianity in, XX, 55.
Japan, History of Christianity in, XVI, 690.
Japan, The Introduction of Buddhism Into, VIII, 4321.
Japanese Education, XX, 573.
Japanese Leaders, XVIII, 454.
Jenkin, Richard, Comments on His Nomotheism, XII, 378.
Jodl, In Answer to Professor, IV, 2654.
Johnston's Vedantism, XX, 92.
Joliet, A Visit to. A Few Words About the Anarchists, IV, 2538.
Jubilate: A Sermon Delivered on Sunday, April 15, at Unity Church, Chicago, VIII, 4047.
Judson, H. D., Railroad Ethics of, X, 5025.
Justice, VII, 3535.
Kamo No Chomei, The Memoirs of, XVI, 252.
Kan Ying P'ien, the Treatise on Response and Retribution, XIX, 477.
Kant on Evolution. In Criticism of Herbert Spencer's Presentation of Kantism, IV, 2492.
Karma. A Tale With a Moral, VIII, 4217.
Karma, Another Buddhist Song, XIX, 49.
Knowledge, VII, 3588.
Koerner, Gustav. In Memoriam, X, 4879.
Labor Day, VIII, 4207.
Lao Tze, XII, 306.
Lao Tze's Tao Teh King.—"The Author of the Tao Teh King," X, 5136; "Lao Tze's Philosophy," X, 5137; "Lao Tze's Ethics," X, 5146.

Carus, Paul. (Continued.)
Law, The Authority of the Moral, IV, 2606.
Lay Church, Foundation of a, XVII, 52.
Lethargy, Catalepsy and Somnambulism, III, 1972.
Liberal Congress, The, X, 4892, 5139.
Liberal Religion, The Ground of All. Notes upon that essay of F. E. Abbott, III, 2012.
Liberal Religious Societies, IX, 4531.
Liberal's Folly, The, III, 2015.
Liberals, In Answer to the Criticism of Illiberal; Destructive or Constructive? III, 2107.
Liberty and Nationalism, IV, 2383.
Liberty of Conscience in Prussia, X, 4837.
Life, Ethics and the Struggle for, IV, 2137.
"Like Cures Like," the Principle of, in Greek Legend, XIV, 509.
Literary Discussion, The Ethics of, II, 1230.
Living the Truth, IV, No. 167, 2589.
Localization of Brain Activity, IV, 2355, 2365, 2379.
Looking Forward, IV, 2151.
Lord's Prayer, XII, 491.
Lost Manuscript, The. The Origin and Import of the Novel, IV, 2628.
Lover of Truth, A, VIII, 4093.
McKinley, William, XV, 577.
Magic, The Old and the New, XIV, 333, 422.
Mahâyâna Doctrine and Art. Comments on the Story of Amitabha, XVI, 562, 621.
Maitreya, Ananda. A Buddhist Convert, XVI, 250.
Man and Nature, The Oneness of, II, 1107.
Marriage Problem and Ethics, The, II, 1364.
Marriage Services Revised, VIII, 4342.
Materialism, The Error of. (In answer to Paul Shipman's criticism.) V, 2823.
Materialism, The Reaction Against, IV, 2169.
Mathematics, The Old and the New, II, 1468.
Matter and Force in their Relation to Gravity, The Significance of, II, 803.
Mazdaism, the Religion of the Ancient Persians, XI, 141.
Medhurst's New Translation of the Tao-Teh-King, XX, 174.
Memory and Organized Substance, III, 1900.
Memory, Th. Ribot on, I, 264.
Memory, Th. Ribot on Diseases of, I, 344.
Mene Tekel, VIII, 3930.
Mer-Monkey, XX, 48.
Mesha's Declaration of Independence, XVII, 520.
Metaphysicism, III, 1995.
Metaphysicism to Positivism, From, I, 695.
Metaphysics—The Use and Meaning of the Word, II, 1313.
Metchnikoff, Elie, and the Cause of Senile Decadence, XVIII, 618.
Mexico, Pictures of Native Artists of Ancient, XII, 746.
Mind? Is God a, V, 2978.

Carus, Paul. (Continued.)
Mind, The Nature of, II, 999.
Mind-reading in the Nursery, XIV, 502.
Missionary Problem, The, X, 5124.
Mithraism and its Influence Upon Christianity, XVII, 104.
Moltke's Religion, IX, 4409.
Monism, a Terminus of Thought? Is. (In Reply to Mr. Ellis Thurtell.) VI, 3178.
Monism and Philology, II, 884.
Monism and Religion, I, 694.
Monism and Solipsism. (Remarks on W. J. Gill's letter.) IV, 2610.
Monism as the Formal Principle of Cognition, II, 1478.
Monism, Dualism and Agnosticism, I, 209.
Monism, Goethe's, II, 782.
Monism, Odd Views of, III, 1917.
Monism or Materialism, VI, 3154.
Monism, Professor Haeckel's and the Ideas of God and Immortality, V, 2957
Monism, The Religious Character of. (In reply to the criticism of Dr. Gustav Carus.) II, 1381.
Monism Untenable? Is. (In reply to the criticism of Dr. E. Montgomery.) IV, 2465, 2479, 2511.
Monist, The. A Review of its Work and a Sketch of its Philosophy, V, 3073.
Monogamy and Free Love, IV, 2699.
Monroe Doctrine ,The Significance of the, X, 4780.
Moral Ought, An Analysis of the. (Comments Upon Prof. H. Sidgwick's View.) VI, 3161.
Morality and Religion, Mr. Goldwin Smith on, V, 2765.
Morality and Virtue, V, 3011.
Morning Glory. A Poem, XIX, 447.
Mote and the Beam, The, III, 2099; IV, 2245.
Muhammad, Sayings of, XX, 33.
Müller, Max, Denounced for Heresy, V, 2829.
Music in Education, XX, 311.
Music, Popular, XIV, 122.
Mysterious Beetle, The ,VI, 3321.
Mysticism, The Value of, III, 2039.
Names, IX, 4379.
Naram-Sin's Stele, XVIII, 563.
Nativity, The. Similarities in Religious Art, XIII, 710.
Nativity, The Ox and Ass in Illustrations of, XIV, 46.
Nature Alive? Is. (In reply to Mr. Salter.) II, 1264.
Nature and Morality. (An Examination of the Ethical Views of John Stuart Mill.) VI, 3186, 3201, 3210.
Naval Academy, Duplicate the, XV, 495.
Nervous System of the Vertebrates, The, IV, 2228.
New Discoveries, How they Affect the World, X, 4821.
New Wine in Old Bottles, IV, 2212.
New Year's Eve and New Year's Day, V, 3071.

Carus, Paul. (Continued.)
Pechvogel, John, VIII, 4193.
Philippine Imbroglio, XIII, 504; Filipino Question, XIII, 375.
Philosophical Parties and Their Significance as Factors in the Evolution of Thought, XI, 564.
Philosophy of a Humorist, VIII, 4266, 4291, 4298.
Philosophy, Our Need of, VII, 3783.
Philosophy, The Association, VII, 3611.
Phonograph, The Mechanical Memory of the, II, 1032.
Pithecanthropos, IX, 4404.
Plato and the Cross, XIII, 364.
Pleasure and Pain, III, 1987.
Politics, Present Issue in Our, X, 5047.
Polychrome Bible, The. XII, 288.
Pope's Encyclical, The, V, 2877.
Positive Science Versus Gnosticism and Agnosticism. (In answer to the criticism of Mr. Paul R. Shipman.) IV, 2120, 2145, 2189.
Postal Service, XVIII, 343.
Powell, Major, the Chief, XVI, 716.
Prajnâpâramitâ. History of the Statue Now in the Royal Museum at Leyden ,XV, 367.
Pre-Existence and Immortality, VIII, 4315.
Presbyterian, In Reply to a, X 5016.
Primitive Man, XX, 65.
Pro Domo. How Far Have We Strayed from Christianity, XIX, 577.
Problem of the Three Dimensions of Space, The, VII, 3721.
Progress of Religion, The, V, 2834, 2964.
Prometheus and the Fate of Zeus, V, 2970.
Proto-Semitism, The Religion of, XVIII, 421.
Psychological Problem and Religion, The, IV, 2341.
Psychological Terms, VII, 3712.
Psychology, The Old and the New, IV, 2412.
Queen of Sheba According to the Tradition of Axum, XIX, 31.
Railroad Ethics, The, of Mr. H. D. Judson, X, 5025.
Rainbows and Bridges, IX, 4388.
Rationalism in the Nursery, XIII, 98.
Ratzel's History of Mankind, XII, 118.
Real and Reality. Reprinted from *Freethought,* IV, 2316.
Reason, VII, 3688.
Reason why Abbé Charbonnel Failed, The, XII, 300.
Reflex Motions, The Three Phases of, III, 2084.
Religion and Immortality, III, 2087.
Religion and Morals, II, 981.
Religion and Science, I, 405, II, 1217, VII, 3560.
Religion and Science, Superstition in, II, 837.
Religion Based Upon Facts, A, III, 2104.
Religion in Fairy Tales, XV, 184.
Religion Inseparable from Science, VII, 3560.
Religion, Is it a Feeling of Dependence? XIII, 563.
Religion of Enlightenment, XVII, 567.

Carus, Paul. (Continued.)
Religion of Our Ancestors, XI, 177.
Religion of Resignation, The, III, 2051.
Religion of Science, The, VII, 3511, 3634, 3640, 3649, 3658, 3668, 3672.
Religion of Science, Catholicity of, X, 4793.
Religion of Science, Witchcraft and the, X, 4923.
Religion of the Future. (Hymn with music.) XII, 571.
Religion, Prof. L. Büchner on, II, 965.
Religion, Prospects of, IX, 4708.
Religion, State Conferences of, XIII, 313.
Religion, the Love of Truth, and the Application of Truth, VI, 3480.
Religion, Universal and Special, X, 5012.
Religions of China, XVII, 621.
Religious Parliament Extension, IX, 4355.
Religious Problem, The, IV 2263.
Religious Truth Possible? Is (Reply to Mrs. Alice Bodington.) VII, 3883.
Render not Evil for Evil, IV, 2123.
Representation Without Taxation, XVI, 183.
Resurgam, X, 4906.
Resurrection, a Hyper-historical Fact, XIX, 690.
Resurrection, Doctrine of, and its Significance in the New Christianity, IX, 4738.
Resurrection, The Festival of, IV, 2179.
Revelation, IV, 2277.
Revolution? Do We Want a (In Reply to Morrison I. Swift.) IV 2590.
Revolution, The Modern State Based Upon, VIII, 3970.
Revolution, The Right to, VIII, 3961.
Ribot on Diseases of Memory, I, 344.
Ribot on Will, I, 455, 487.
Ribot's Psychology, VII, 3661.
Roman Catholic Church and the Jesuits, XVI, 40.
Roman Church, Americanism in the, XIII, 253.
Romanes, Prof. George John, Obituary, VIII, 4111.
Rome and Science, IX, 4365.
Rosetta Stone, The, XVIII, 531; XIX, 89.
Rosmini's Philosophy, VII, 3585.
Russian Icons, XVIII, 449.
Salutatory, XI, 1.
Sampietro's Mother, XIX, 756.
Santa Claus, XIII, 45.
Schiller as a Prophet, XI, 214.
Schiller, Friedrich, XIX, 260.
Scholaromania, IX, 4435.
School, Anticipate the. Suggestions for the Treatment of Children, XIII, 747.
Schopenhauer, the Prophet of Pessimism, XI, 257.
Science, VII, 3520.
Science a Religious Revelation, VII, 3809; VIII, 4253.
Science and Ethics, IV, 2590.

Carus, Paul. (Continued.)
Science and Immortality, V, 3050.
Science and Religion, IV2678.
Seal of Christ, The, XIV, 229.
Secularism, Mr. G. J. Holyoake's, X, 5092.
Self, the Meaning of, VIII, 4240.
Self-Resignation, Advantages of, X, 5115.
Sensation and Memory, II, 1431.
Sense, The Spatial, IV, 2697.
Senses, The Limitations of Our, IV, 2119.
Seven the Sacred Number, XV ,335, 412.
Sexual Ethics, IV, 2675.
Shakespeare, The Original of the Droeshout, XX, 572.
Shakespeare? Who Wrote? XVIII, 65.
Signets, Badges and Medals, XIV, 284.
Significance of Naming Things in the Nursery, XIII, 669.
Siloam Inscription, XVII, 662.
Sin Against the Holy Ghost, The, III, 1904.
Smith, Goldwin, on Morality and Religion, V, 2765.
Smith, Oliver H. P., a Composer in the Pulpit, XII, 698.
Social Problems, II, 822.
Socialism and Anarchism, V, 2856.
Solstitial Temples According to Lockyer, XX, 243.
Soul an Energy? Is the, IX, 4362.
Soul and the All, The, IX, 4353.
Soul, Human, III, 2003.
Soul-Life and the Preservation of Form, IV, 2285.
Soul-Life, Central and Peripheral, III, 1938.
Soul-Life, Communism of, IV, 2398.
Soul-Life, Nature of, III, 1926.
Soul-Life of Animals and Plants, III, 1914.
Soul of Man, Some Reviews of the, V, 2777.
Soul of the Universe, III, 2071.
Soul, Unity of the, V, 2883.
Space and Time, III, 1600.
Spanish War, A Few Suggestions Concerning the, XII, 436.
Spencer, Herbert, XVIII, 1.
Spencer, Herbert, on the Ethics of Kant, II, 1155, 1165.
Spencerian Agnosticism, V, 2951.
Spheres, The Harmony of the, I, 33.
Spinal Cord and the Medulla Oblongata, The, IV, 2239.
Spinning Damsel, XVIII, 568.
Spinoza, Benedictus de, XX, 439.
Spiritism and Immortality, II, 1360.
State, A Product of Natural Growth, VIII, 3944, 3952.
State Exist? Does the, VI, 3449.
Staurolatry: or the History of Cross Worship, XIII, 546.
Stone Worship, XVIII, 45, 601; XX, 289.
Stone's Fall, The, II, 1256.
Strike of the Horses, The, VIII, 4275.

Carus, Paul. (Continued.)
Struggle in the Far East, XVIII, 710.
Suggestion and Suggestibility, III, 2032.
Suicide be Justified? Can, V, 2911.
Sunday, The Christian, XX, 360.
Superscientific and Pure Reason, The, IV, 2509.
Superstition in Religion and Science, II, 837.
Supreme Court and the Post Office, The, XVIII, 348.
Taoism, X, 5155.
Taoism and Buddhism, XX, 654.
Taxation of Capital Discourages Thrift, XVI, 182.
Test of Progress, The, V, 2915.
Thanksgiving Day, XVI, 689.
Theophanies, XX, 705.
Thibet, First Christian Missionaries in, XII, 418.
Third Commandment, XVIII, 502.
Thought, The Nature of, III, 2009.
Thought-Conception, C. S. Wake on, VII, 3694.
Three Characteristics, XIX, 563.
Tidings of Joy, The IV, 2643.
Tiele on Babylonian Myths, Prof., XV, 436.
Tool, The Philosophy of the, VII, 3735.
Tragedy and the Problems of Life, II, 1120.
Traveling During a Railroad Strike, VIII, 4140.
Treason and Reform, VIII, 3971.
Trinity, XVI, 612.
Trinity, The Dogma of the, X,4771.
Trinity Idea, The, XI, 85.
Trumbull, Gen. M. M., In Memory of, VIII, 4145.
Truth, VII, 3596.
Type, After the Distribution of the, VI, 3234.
Unity of Truth, The, IV, 2228.
Universal, The Philosophy of the, V, 3051.
Universe Moral? Is the. (Reply to Mr. Francis Ellingwood Abbot.) III, 2049.
Unknowable, The, I, 667.
Vegetarianism, XII, 565.
Vicarious Atonement, The, III, 1502.
Vitalism and the Conservation of Energy, III, 2047.
Vocation, The, III, 2027.
Wagner, Richard, III, 1850.
Wake, C. S., on Thought-Conception, VII, 3694.
Water of Life, XVII, 112.
Whence and Whither. In reply to my critics, XVI, 74.
Widow's Two Mites, XVII, 352.
Will Th. Ribot on, I, 455, 487.
Witch Prosecution, X, 4892, 4941.
Witchcraft and Miracles, X, 4955.
Witchcraft and the Religion of Science, X, 4923.
Witchcraft, Belief in, X, 4883.

Carus, Paul. (Continued.)
Woman Emancipation, V, 2747.
Woman's Suffrage, VII, 3822.
Words and Their Meaning. (A reply to Mr. Ellis Thurtell.) VIII, 4234.
World-Renunciation, A Modern Instance of, XIII, 111.
Wu Tao Tze's Nirvâna Picture, XVI, 163.
Xenions, Goethe and Schiller's, I, 318.
Yellow Peril, The, XVIII, 430.
Yin Chih Wen, A Religious Tract of Cathay, XX, 259.
Youth, The Price of Eternal, III, 1979.
Yule Tide and Christmas, II, 1367.
Zero in Mathematics, The Function of, II, 1146.
Zodiacs of Different Nations, XX, 458.
Zoroaster's Contributions to Christianity, XIX, 409.
Zoroastrian Religion and the Bible, XX, 434.
Carus, Paul, an American Philosopher. Clemence Royer, IV, 2413.
Carus, Paul and Teitaro Suzuki. Treatise on Response and Retribution, XIX, 477.
Casanova, Jacques, Adventurer. Edward H. Eppens, XX, 484.
Cat, The. A Parable. F. A. Krummacher, I, 641.
Catechism, A, The Religion of Science, Paul Carus, VII, 3634, 3640, 3649, 3658, 3668, 3672.
Catholic World's Congress at Chicago, Programme of. G. Koerner, VII, 3825.
Catholicism in Italy. Prof. G. Fiamingo, XI, 412.
Catholicity, The, of the Religion of Science. Paul Carus, X, 4793.
Causality ,Comments on the Editor's View of. Edward Brooks, II, 1266.
Causality, The Problem of. Paul Carus, II, 1200.
Causation? Is There Anything Unknowable in. In Reply to Mr. W. M. Salter. Paul Carus, II, 1254.
Causes and Natural Laws. In Reply to Mr. W. M. Salter. Paul Carus, II, 1240.
Caverno, Charles. The Psychology of a Sick Man, XX, 385.
Celestial Language, The Grammarian of the. Paul Carus, II, 782.
Celibacy and its Effects on the Individual. Mrs. Susan Channing, III, 1911.
Celibacy Controversy, A Contribution to the . I. Xantippe; II. Khadeeja. Louis Belrose, Jr. (Poem.) III, iv 2014.
Cell, The Psychology of the. Correspondence Upon the Psychic Life of Micro-Organisms between M. Ch. Richet and M. Alfred Binet, II, 1385.
Cellular Soul, The. Ernst Haeckel, IX, 4439.
Centenary, The, of Payne's *Age of Reason*. Moncure D. Conway, X, 4759.
Centennial Prayer, A. Louis Belrose, Jr. (Poem.) III, iii, 1594.
Centralization and Decentralization in France. Theodore Stanton, IX, 4632.
Cerebellum and Pons. Paul Carus, IV, 2255.
Cervantes. (Poem.) Louis Belrose, Jr., II, 1460.
Chadwick, John W. Natural Religion, I, 205.
Chamberlain, A . F. The Child. (Poem.) XIV, 757.
Chambord, Why He Was Not Made King of France. Theodore Stanton, X, 5143.
Chandler, A. H. The Bread of Life. (Poem.) IV, 2344.
Chandra Das Brothers, The. Paul Carus, X, 4997.

Chandra, the Pessimist. Paul Carus, VIII, 4107.
Channing, Susan. Boston Marriages, VII, 3801; Celibacy and its Effects on the Individual, III, 1911; Higher Education of the Masses, VI, 3329; The Mixing Up of Things, IV, 2669; Nature and Nurture, IV, 2166; The New Ethics of the Sexes, V, 2798; Polyandry, Promiscuity and Survival, V 2896.
Chappellsmith, John. A Letter from England, I 757; Prof. Max Müller and the Science of Thought, II, 943.
Character. M. F. Healy, XIX, 510.
Character and its Relation to the Commonweal, The Evolution of. M. S. Gilliland, I, 63.
Charbonnel, Victor. An Explanation. In Reply to "The Reason Why Abbé Charbonnel Failed," XIII, 36; A Universal Congress of Religions, IX, 4679.
Charbonnel, Victor. The Reason Why Abbé Charbonnel Failed. Paul Carus. XII, 300; Victor Charbonnel; Theodore Stanton, XII, 293.
Charity. Paul Carus, VI, 3307.
Charity. (Poem.) C. C. Bonney, XVI, 378.
Charity, The Ethical Basis of. W. Alexander Johnson, II, 927.
Chartists, The Last of the, George Julian Harney. Paul Carus, XI, 246.
Chastity and Phallic Worship. Paul Carus, XVII, 611.
Chavannes, Edouard. Chinese Books Before the Invention of Paper, XX, 633.
Cheney, Ednah D. A Dramatic Poem by Ibsen (Brandt) IV, 2557, 2579; The Mayflower. (Poem.) V, 2744; The Mohonk Conference and the Education of the Negroes, IV, 2370; The Radical, I, 117; Religious Prospects of Italy, V, 2885; Reminiscences of Mr. Alcott's Conversations, II, 1131, 1142; Sketch of Dr. Marie Zakrzewska's Life, XVI, 391.
Chicago and its Administration. Lyman J. Gage, XI, 193.
Chicago Seventy-Six Years Ago. From the Diary of Col. Wm. H. Trimble, XI, 244.
Chicken and the Egg, The. Paul Carus, II, 854.
Child, The. (Poem.) Alex. F. Chamberlain, XIV, 757.
Children be Kept at School, That. Martin Luther, XIII, 423.
Children, The Moral Education of. Paul Carus, XIII, 176.
Chimpanzee, Chats with a. Moncure D. Conway, I, 62, 126, 177, 231, 314, 403, 515, 546.
China, Correspondence on. A Chinaman, XIV, 365.
Chinese a Paradox, The. C. Pfoundes, XII, 248.
Chinese Altar of Burnt Offering. From the *China Review*, XIV, 752.
Chinese Books Before the Invention of Paper. Edouard Chavannes, XX, 633.
Chinese Characteristics. R. Morrison, XV, 551
Chinese Education. Communicated, XIV, 694.
Chinese Education According to the "Book of Three Words." Paul Carus, IX, 4567.
Chinese Fable, A. Paul Carus, IX, 4622.
Chinese Fiction. George T .Candlin, XII, 513, 607.
Chinese Life and Customs. Paul Carus, XX, 545, 587, 598, 654, 668, 741.
Chinese Problem, The. Paul Carus, XV, 608.
Chinese Refugees of the Seventeenth Century in Japan. Ernest W. Clement, XVII, 598.

Chivalry, Old. F. De Gissac, IV, 2455. Reply by M. M. Trumbull, IV, 2469.
Cholera Considerations. S. V. Clevenger, VI, 3395.
Chrisma and the Labarum, The. Paul Carus, XVI, 428.
Christ and the Christians: A Contrast. Paul Carus, VII, 3696.
Christ, The Condemnation of. Adolphe Danziger, XVII, 212.
Christ, A Modern. Paul Carus, VII, 3545.
Christ of St. Paul, The. Moncure D. Conway, XIII, 517.
Christening in Cyprus. Moncure D. Conway, IX, 4624.
Christian and Buddhistic Sentiments. Paul Carus, X, 4828.
Christian and Human, Aspects. W. R. Thayer, III, 1491, 1500, 1515.
Christian Critics of Buddha. Paul Carus, IX, 4475, 4483.
Christian Demonology, The Influence of Ancient Greece Upon. Paul Carus, X, 4867.
Christian Missions and European Politics in China. G. M. Fiamingo, XIV, 689.
Christian Poetry, The Origin of. F. W. Fitzpatrick, XVI, 1.
Christian Sunday, The. Paul Carus, XX, 360.
Christians? Can Soldiers Be. Martin Luther, XIII, 525.
Christianism, Apart From. Secularism Creates a New Responsibility. George Jacob Holyoake, X, 5000.
Christianity and Agnosticism, Of. Paul R. Shipman, III, 1667.
Christianity and Buddhism, Prof. Max Müller on, X, 5071.
Christianity and Monism. A Criticism of the Work of *The Open Court*. Gustav Carus, II, 1379.
Christianity and Patriotism. Count Leo Tolstoy, X, 4967, 4975, 4983, 4993, 4999, 5007.
Christianity and the Moral Law. Clara Lanza, I, 203.
Christianity, The Birth of. John the Baptist and Jesus of Nazareth. H. Grätz, XIII, 650.
Christianity, Buddhism in its Contrast with, as Viewed by Sir Monier Monier-Williams. Paul Carus, X, 4783.
Christianity, The Corner-Stone of. Paul Carus, V, 2086.
Christianity in Japan. Paul Carus, XX, 55.
Christianity in Japan, History of. Paul Carus, XVI, 690.
Christianity in Japan, Independent. James L. Barton, XX, 184.
Christianity, Its Spirit and Its Errors. Vladimir Solovieff, V, 2899, 2917.
Christianity, Japanese Buddhist Priest on, IX, 4662.
Christianity, Judaism and. Reflections Evoked by Weinstock's *Jesus the Jew*. H .W .Thomas, XVII, 107.
Christianity, Mithraism and Its Influence Upon. Paul Carus, XVII, 104.
Christianity, The Origins of. Paul Carus, XV, 235.
Christianity, Professor Pfleiderer on the Genesis of. John Sandison, VIII, 4007, 4019.
Christmas. Paul Carus, III, 1991.
Christmas and the Nativity of Mithras. Robert Sinker, XVIII, 3.
Christmas Cult and the Christmas Spirit, The. Celia Parker Woolley, V, 3065
Christmas Gifts. Paul Carus, I, 669.
Christmas, Our Cleveland. M. D. Conway, X, 4775.
Christmas, Yule-Tide and. Paul Carus, II, 1367.
Chuar's Illusion. J. W. Powell, XII, 577.

Chubb, Edwin Watts. The Shakespeare Controversy, XVIII, 203.
Church and State. Yves Guyot, XIX, 369, 635, 766.
Church and State in France. Paul Carus, XIX, 381.
Church and State, Separation of. Albert Reville, I, 369, 396.
Church, The, and the Conventicle in England. M. D. Conway, X, 5119.
Church, Foundation of a Lay. A Suggestion. Paul Carus, XVII, 52.
Church, The Stronghold of the. T. W. Higginson, I, 477.
Church Worth Saving? Is the. Lewis G. Janes, I, 120.
Circle Squarer, The. Paul Carus, VIII, 4121, 4130.
Circumnavigation of the Globe, Sir John Maundeville on the. Edward Lindsey, XIV, 107.
Cities, The Misgovernment of. M. M. Trumbull, IV, 2600.
Civil Service Academy, The Need of a. C. C. Bonney, XV, 106.
Civilization, In Defence of. F. M. Holland, IV, 2661.
Clarallan, David. The Wizard's Son, XIX, 75, 141.
Clark, Helen T. Unrevealed. (Poem.) I, 437.
Clark, Xenos. Anæsthetic Revelation, II, 1041; An English Monist: Professor Seeley of Oxford, II, 899, 948; Aphorisms from the Study, I, 14; Free-Will a Mechanical Possibility, II, 975; The Mystery of Pain in a New Light, I, 428; Understanding One's Neighbor, II, 780.
Clarke, Helen A. The Logic of Differentiation, V, 2837.
Clarke, J. A. A Hymn of Hope. (Poem.) VIII, 3932.
Clarke, William. Protestantism and the New Ethics, I, 233.
Clearness, The Importance of, and the Charm of Haziness. Paul Carus, V, 2923.
Clement, Ernest W. Chinese Refugees of the Seventeenth Century in Japan, XVII, 598; The Japanese Floral Calendar, XVIII, 6, 107, 163, 213, 282, 351, 394, 499, 554, 615, 695, 723; The Cross in Japanese Heraldry, XIII, 742.
Clement, Ernest W. (Ed.) A Japanese Writer's History of His Theology, XX, 436.
Clergymen, Union of Liberal. Jenkin Lloyd Jones, VII, 3580.
Clergywomen, Our. F. M. Holland, VI, 3121.
Clerical Reaction in Europe, The. G. Fiamingo, XII, 730.
Clerke, A. M. The Discovery of Neptune, XVI, 696.
Clevenger, S. V. Cholera Considerations, VI, 3395; "Christian Science," I, 320; Form and Function, IX, 4621; Mania, VI, 3123; Monistic Mental Science, I, 400, 429, 484, 553; Paretic Dementia, V, 3000; Psychiatry, or Psychological Medicine, I, 207, 241; Use and Beauty in Science, VI, 3211.
Cleyre, Voltairine de. Ahasuerus. (Poem.) VIII, 4246; Altgeld. (Poem.) VII, 3782; American Progress, V, 3040; Death Shall Not Part Ye More. (Poem.) VIII, 4026; I Am. (Poem.) VI, 3118; In Memoriam. To Gen. M. M. Trumbull. (Poem.) VIII, 4158; A Lance for Anarchy, V, 2963; Life or Death. (Poem.) VI, 3302; The Old Shoemaker, IX, 4642; The Philosophy of Selfishness and Metaphysical Ethics, V, 2871; She Died for Me, IX, 4756; Ut Sementem Feceris, Ita Metes. (Poem.) IV, 2427; White Room, X, 4945.
Clock, The, or the Watches. Paul Carus, VI, 3292.
Coal, The Problem of the Exhaustion of. L. Sohncke, IV, 2375, 2389.

Coal Upon Our Atmosphere, The Influence of the Combustion of. Clemens Winkler ,I, 197.
Coar, John Firman. Romantic Poetry in Germany, XIX, 227; The Significance of German Literature of the Eighteenth Century, XVIII, 733.
Cobden, Alderman, of Manchester. Theodore Stanton, VIII, 4027.
Cockerill, R. C. The Songs of the Gods. (Poem.) XX, 500.
Cognition, Knowledge, and Truth. Paul Carus, II, 1458.
Cognition, Monism as the Formal Principle of. Paul Carus, II, 1478.
Cohen, Solomon Solis. *See* Solis-Cohen, Solomon.
Cohesive Power of Ignorance. Frank Crane, XX, 407.
Coinage Law of 1878, The Dishonesty of the. Edward C. Hegeler, X, 5104.
Cole, Mary E. Thought, the Parent of Originality, I, 743.
Collins, Clinton. Job's Prayer. (Poem.) II, 1375; Skepticism a Self-evident Error, I, 723.
Colored Citizens, Shall They Be Banished? F. M. Holland, III, 2079.
Columbian Expostion, Fine Art at the. Eugene Parsons, VII, 3841.
Columbus and the Cabots. F. M. Holland, VI, 3474.
Columbus, Christopher. Paul Carus, VI, 3435.
Columbus and Toscanelli. Theodore Stanton, XV, 638.
Commandment, The Third. Paul Carus, XVIII, 502.
Commelin, Anna Olcott. Down and Up. (Poem.) I, 244; Flowers and Poets, I, 90; A Study of Lavater, IV, 2364.
Commercial Morality. George Jacob Holyoake, XI, 249.
Common Schools Once More. E. P. Powell, VI, 3305.
Community, The Relation of the Individual to the. Wilhelm Wundt, VI, 3183, 3207, 3217.
Comparative Method, The. Alfred H .Peters, VI, 3111.
Comparative Mythology. H. Oldenberg, X, 4881.
Comparison, On the Principle of, in Physics. Ernst Mach, VIII, 4283, 4288.
Competition a Condition of Progress. B. F. Underwood, I, 271.
Competition and Progress. F. M. Holland, V, 2884.
Competition, The Primitive Struggle and Modern. B. F. Underwood, I, 185.
Composer in the Pulpit: Rev. Oliver H. P. Smith. Paul Carus, XII, 698.
Comte, Auguste, and Philosophy in America. T. B. Wakeman, III, 1902; Agnosticism and Comte's Positivism. Paul Carus, III, 1589; Comte's Gospel of Wealth. Louis Belrose, Jr., V, 2755; A New Work on Comte. T. J. McCormack, XIV, 364.
Conant, R. W. Education in Ethics, IX, 4426.
Conant, T. G. Free-Will and Compulsion, IV, 2332.
Conard, Laetitia M. Léon Marillier. Obituary Notice, XVI, 50; A Visit to the Quinault Indian Graves, XIX, 737.
Concept, The. Ernst Mach, XIV, 348.
Conciliation of Religion with Science, A. Paul Carus, VI, 3285.
Conclusion. (Poem.) J. F. D., I, 381.
Concord School of Philosophy, The. B. F. Underwood, I, 355.
Condillac, the Philosophers' Philosopher. L. Lévy-Bruhl, XIII, 257.
Conduct, A Test of. F. M. Holland, IV, 2676.
Confucianism and Ancestral Worship. Paul Carus, XX, 598.
Confucius, a Study of His Character and Philosophy. Teitaro Suzuki, XIII, 644.

Congress at Newcastle, The Trades Union. M. M. Trumbull, V, 2987.
Congress of the History of Religions and Congress of Bourges. L. Arréat, XIV, 700.
Congress of Religions, A Universal. The Abbé Victor Charbonnel, IX, 4679.
Congress of Religious Societies, American. P. Carus, VIII, 4101.
Congress, The Waste of Time in. M .M. Trumbull, III, 2102.
Connor, Rowland. Possibilities, I, 30.
Conquests of Investigation. George Jacob Holyoake, X, 4899.
Conscience, The Growth of. Paul Carus, IV, 2598.
Consciousness. (Poem.) Charles Alva Lane, VIII, 407(
Consciousness. E. P. Powell, I, 125.
Consciousness, Double, Proof of in Hysterical Individuals. A. Binet, III, 1739.
Consciousness, The Graphic Method and the Doubling of. A Binet, III, 1919.
Consciousness, The Seat of. Paul Carus, IV, 2523.
Conservation of Energy in the Moral World, The. Georg von Gizycki, II, 1397.
Conservation of Spirit. Hudor Genone, IX, 4346.
Conservative Radicalism. Paul Carus, IX 4728.
Consolation. (Poem.) Charles Carroll Bonney, XVI, 120.
Consolation of Errors, The. (In Reply to Mrs. Alice Bodington.) Paul Carus, VII, 3891.
Constitution and "The Open Door." Roscoe C. E. Brown, XIV, 95.
Continuum, Notion of a. An Essay in the Theory of Science. E. Mach, XIV, 409.
Converse, C. Crozat. American War Songs, XIV, 111; The Trees, the Rocks, and the Waters. (Poem.) XIX, 183; The Verse of the Future, XIX, 759; Unfurl the Flag (Music) XII, 448.
Conversion, An Instance of. Oscar L. Triggs, XVI, 69.
Convict Labor. Wheelbarrow, III, 1778.
Conway, Moncure D. Adventures of Paine in London and Paris, VIII, 4143; Adventures of a Parable, IX, 4575; Adventures of Two Hymns, "Nearer My God to Thee" and "Lead Kindly Light," IV, 2571; Agnosticism, II, 1103; An Early Society for Political Inquiries, VII, 3815; An Exhumed Sketch by Nathaniel Hawthorne, and Some Reflections Thereon, III, 1968; An Historical Study of Liberty, VII, 3887, 3905, 3919; Bambino-Worship at Rome, IV, 2236; Calvin's Ethical Victim, Jacques Gruet, X, 5055, 5068; Cardinal Newman, IV, 2529, 2543; Carlyle's Religion. With Reminiscences of His Talk Thereon, III, 1719; The Centenary of Paine's *Age of Reason,* X, 4759; The Centenary of Theophilanthropy, XI, 65; The Evolution of Evolution, XI, 498; Charles Bradlaugh, IV, 2707; Chats with a Chimpanzee, I, 62, 126, 177, 231, 314, 403, 515, 546; The Christ of St. Paul, XIII, 517; Christening in Cyprus, IX 4624; The Church and the Conventicle in England ,X, 5119; Civilizing the Sabbath, VI, 3495; Communal Ethics, V, 2891; A Dragon Hunt in the Riviera, III, 2081, 2100; England and America, X, 4815; Ethan Allen's Oracles of Reason, VI, 3119; Ethical Culture Versus Ethical Cult, XV, 98; A Festival of Faith at Plymouth, III, 1787; The First French Socialist, IX, 4367; The Founding of Our Religious Freedom, II, 1163, 1175; From My Roman Note-Book, IV, 2138; The Gospel on the Parisian Stage, XIII, 449; Huxley. A Discourse at South Place Chapel, London, IX, 4711; The Idol and the

Ideal of the French Republic, XIV, 9; The International Arbitration Alliance, XIV, 683; The International Council of Women, II, 930; James Martineau, IX, 4519; XIV, 257; Jephthah's Daughter at Honolulu, I, 86; John Presbyter, VIII, 4319; Letter from Paris, VIII, 3967; Literature in America, X, 4971; The Ministry of Emerson, XVII, 257; Mothers and Sons of Gods, VII, 3671, 3687, 3703; The Mythical and Mystical Shrine of Agnes, IV, 2403; A Newly Discovered Work by Thomas Paine, VIII, 3951; The Nineteenth Century Club and Its Founder, II, 1394; Omar Khayyám: His Communion Cup, VIII, 4095, His Garden, VIII, 4105, His Roses, VIII, 4115; Our Cleveland Christmas, X, 4775; Our Golden Rule Treaty with China, and Our Missionaries, XV, 321; Our St. George of the Theatre, VI, 3423; Paine Club in Paris, VIII, 4199; The Paine-Condorcet Declaration of Rights, VI, 3159; Paine's Escape from the Guillotine, 1794, and His Escape from the Pious Pillory, 1894, VIII, 4161; The Parisian Buddha, IX, 4687; The Past and the Perennial St. Patrick, X, 4839; The Pilgrimage of Anthony Froude, VIII, 4279, 4287, 4300; The Prince of Wales, V, 3026; Professor Briggs and the Heretic's Sheol, V, 3055; The Recantation of Councillor Carter of Virginia, III, 1837; The Religion of George Washington, III, 1895; Revolutions, and Oracles of Reason, VI, 3087; A Roman Journal, IV, 2207; Saint Anthony's Day, IV, 2319; The Saint of New York, VI, 3231; The Samaritan on Change, IV, 2683; Senatorial Reform, VIII, 4009; A Sermon that Made History, IX, 4399; Solomonic Literature, XII, 1, 172, 200, 321, 385, 556; Some American Thoughts on the French Exposition, III, 2004; The Spiritualist's Confession, II, 1295; Story of an Old London Society, VII, 3751, 3762, 3768, 3777 ,3786, 3795; The Story of the Declaration of Independence, V, 2859; Symptoms of Social Degeneracy, II, 1429; The Teachings of Theodore Parker, III, 1669; Teeth Set on Edge in the *Atlantic Monthly*, VI, 3280; Tennyson's Pilgrimage, VI, 3455; Theodore Parker's Optimism, III, 1655; Thomas Paine and Charles Bradlaugh, V, 2725; Thomas Paine in England, 1787-1792, VIII, 4091; Thomas Paine in Paris, 1787-1788, VIII, 4071; Transient and the Permanent in Theodore Parker, III, 1631; Unitarianism and its Grandchildren, I, 46; Walt Whitman, VI, 3199; The Wisdom of Solomon, XIII, 21.

Conway, Moncure D., a Militant Missionary of Liberalism. Paul Carus, XV, 374.

Conway, Mr., on the Venezuelan Question Again. E. D. Cope, X, 4817.

Cooper, Thomas. In Memoriam. M. M. Trumbull, VI, 3348.

Co-operation and Competition. In Reply to Dyer D. Lum. By the author of "Looking Forward," IV, 2259.

Co-operative Congress in England. B. F. Underwood, I, 298.

Cope, E. D. Mr. Conway on the Venezuelan Question Again, X, 4817; The Effeminisation of Man, VII, 3847; Enthusiasm and Intoxication in Their Ethical Significance, V, 3072; Evolution and Idealism, I, 655; The Failure of Local Government, VIII, 4159; The Marriage Problem, II, 1307, 1320; Material Relations of Sex in Human Society, V, 2748; The Monroe Doctrine in 1895, X, 4777; Montgomery on the Theology of Evolution, I, 285, 358; The Need of an Academic Chair for the Teaching of Evolution, III, 1650; The Relation of Mind to Matter, I, 527; The Return of the Negroes to Africa, IV, 2331; Two Perils of the Indo-European, III, 2052,

2070; What is Mind? II, 991; What is Republicanism? X, 4897; The Youthful Reporter, VIII, 4113.
Cope-Montgomery Discussion, The. A Summary, II, 776.
Copernicus. (Poem.) Louis Belrose, Jr., III, iii, 1822.
Copernicus, Tycho Brahe, and Kepler. Ernst Krause (Carus Sterne) XIV, 385.
Corcoran, Michael. Moderate Nationalism, IV, 2332.
Corea. Paul Carus, XVIII, 218.
Cornell University, Professor Boyesen at. Theodore Stanton, X, 4812.
Cornell's Liberal Spirit. Theodore Stanton, VII, 3868.
Cornell's Quarter-Centennial. Theodore Stanton, VII, 3719.
Corner-Stone, A Crumbling. Charles K. Whipple, V, 2983.
Corner-Stone of Christianity, The. Paul Carus, V, 2986.
Cornill, C. H. Amos, IX, 4473; The Babylonian Exile, IX, 4537; The Conquest of Palestine and the Founding of the Kingdom of Israel, III, 1643; Deutero-Isaiah, IX, 4576; Deuteronomy, IX, 4521; Elijah, IX, 4463; Ezekiel, IX, 4547; Ezra and Nehemiah, IX, 4599; History of the People of Israel, XI, 385, 483, 542, 585, 654, 733; XII, 10, 80, 166, 257; Hosea, IX, 4479; Isaiah, IX, 4488; The Israelitish Prophecy, IX, 4417; Jeremiah, IX, 4616; The Later Prophets, IX, 4608; Literary Achievements of the Exile, IX, 4573; The Migrations of the Tribes of Israel, III, 1633; The Psalms in Universal Literature, XII, 449; The Reaction Against the Prophets, IX, 4503; The Religion of Moses, IX, 4455; The Return from Captivity, IX, 4587; Rise of the People of Israel, III, 1619, 1633, 1643; Science in Theology, XI, 35; The Song of Songs, XII, 371.
Cornplanter Medal. Frederick Starr, XIX, 186; XX, 120.
Corporations, A Philosophical View of the Law of. Charles T. Palmer, II, 1331, 1346.
Cortex and its Relations, The. Paul Carus, IV, 2326.
Corti, The Fibres of. Ernst Mach, VIII, 4087.
Corvinus (pseud.). Through Irreligion to True Morality, IX, 4719.
Cosmos. (Poem.) J. Bevery Robinson, III, iii, 1654.
Cosmotheism. W. G. Todd, IV, 2154.
Cosmotheos. (Poem.) Charles A. Lane, VI, 3486.
Coupland, William Chatterton. The Religion of Humanity, I, 577.
Courage the Chief Virtue. Woods Hutchinson, XII, 193.
Courts, The Importance of the Lower. Joseph W. Errant, II, 773.
Cox, A. Life. (Poem.) VI, 3253.
Crabbe, James Irving. Japanese Songs and Folk-Lore, XVIII, 277.
Cradle of the Aryas, The. Max Müller, III, 2087.
Cranch, C. P. Generalization, IV, 2161.
Cranch, Edward. Science in the New Church, I, 374.
Crane, Frank. The Cohesive Power of Ignorance, XX, 407.
Crane, Walter. The Dial. (Poem.) I, 189; Drifting. (Poem.) I, 54.
Crazy Story, A. Hudor Genone, X, 5097.
Creation. Hudor Genone, VII, 3669.
Creed, A. Clifford Lamont Snowden, II, 781.
Creed. The Revision of a. Paul Carus, III, 2075.
Creed? What Was Abraham Lincoln's. George M. McCrie, V, 3031.
Creeds. (Poem.) E. Emerson, IX, 4598.

Crime, Development of the Forms of. Ludwig Fuld, III, 1765.
Criminal Law, The Sunset Club on. M. M. Trumbull, VI, 3244.
Crisis in China as Seen by a Chinaman. Tan Tek Soon, XV, 118.
Crisis in Great Britain, The. Paul Carus, XV, 301.
Crispi, Francesco. Paul Carus, XV, 645.
Crispi, Personal Recollections of. Signor Raqueni, XV, 647.
Critical Reflective Period, The. Atherton Blight, XV, 255.
Criticism of the work of *The Open Court,* A. Hermann Boppe. From the *Freidenker,* III, 2066.
Criticisms, Short Discussions and. John Burroughs, V, 2739, 2851.
Crosby, E. H. Tolstoy's Answer to the Riddle of Life, XVII, 708.
Cross Among the North American Indians, The. Paul Carus, XIII, 296.
Cross and Its Significance, The. Paul Carus, XIII, 149.
Cross in Central America, The. Paul Carus, XIII, 224.
Cross in Japanese Heraldry, The. Ernest W. Clement, XIII, 742.
Cross in Japanese Heraldry, The. N. W. J. Hayden, XIV, 124.
Cross of Golgotha, The . Paul Carus, XIII, 472.
Cross, Plato and the. Paul Carus, XIII, 364.
Cross, Rev. W. W. Seymour on the Prehistoric. Paul Carus, XIV, 745.
Crosses as Symbols of Chthonic Deities, Pre-Christian. Paul Carus, XVIII, 285
Crowds, The Suggestibility of. Paul Carus, IV, 2197.
Crown of Thorns, The. Paul Carus, XV, 193.
Crucifix, The, Its Origin and Development. Paul Carus, XIII, 673.
Crusade, The Cross of the New. Van Buren Denslow, I, 262.
Crutcher, Ernest. The Philosophy of Pain. XIX, 641.
Cuba as an Allied Republic of the United States. Paul Carus, XII, 690.
Cuba, Discontent in. Paul Carus, XX, 53.
Cui Bono? (Poem.) Ellis Thurtell, XIV, 509.
Culture, Genuine vs. Spurious. B. F. Underwood, I, 131.
Cumont, Frof. Franz. Mithraic Art, XVII, 1; The Mysteries of Mithra, XVI, 65, 167, 200, 300, 340, 449, 522, 602, 670, 717.
Current Topic, A. G. K. VI, 3343.
Current Topics, Paul Carus, X, 5054
Current Topics. M. M. Trumbull.
Vol. IV.
2248, 2275, 2302, 2316, 2344, 2372, 2415, 2427, 2441, 2483, 2553, 2577, No. 167, 2592, 2608, 2630, 2647, 2670, 2688.
Vol. V.
The New Nation and Nationalism, 2720; Plagiarism,—The Right to Work, 2727; Insincerity in Religion and Politics, 2745; The Bench and Party Politics.—The Closing of Congress, 2751; The Loss of the S. S. Utopia, 2758; The Talk of War with Italy.—The Law of Husband and Wife.—Juvenile Criminals, 2785; Foreign Subjects.—The Gospel Messengers.—Reciprocity in Religion.—The Commonwealth of Australia, 2791; Field Marshal Moltke.—Free Schools and Free Dinners, 2799; Nicknames in Politics.—The Comedy of the Two Governors.—The Ministry to China, 2809; Prayers For Ourselves.—The Secret of Long Life.—A Party Organ, 2824; Brigandage and Ransom.—Gaming and Cheating, 2840; Lord Wolseley as a Critic.—Searching for the Pole.—

Current Topics. M. M. Trumbull. Vol. V. (Continued.)
The Epidemic of Heresy, 2857; Royal Patronage of Home Industry.—The Colonisation Scheme of Baron De Hirsch.—Royal Baptism.—Compromise in Creeds, 2873; America for Americans.—The German Emperor in England.—Another Oliver Twist, 2880; The Emperor's Guildhall Speech.—War on the Sparrow.—The Hamlin-Johnson Controversy, 2887; The Meaning of Sheeny.—Sherman the Stowaway.—The Courtesy of Assassins, 2897; The Colored Church,—Keep Americans at Home.—A Genuine Monopolist.—Village Political Economy, 2903; Judicial Anarchy in Kansas.—Restoring Battle Flags.—Judge Altgeld's Opinion of the Judiciary, 2913; The Negro in Office. —The Eifel Tower for Chicago.—James Russell Lowell, 2920; The Game Laws.—Pensions Made Easy.—Persuading Non-Union Men.—The International Congress at Brussels, 2927; The Holy Coat and Miracles.—The Chinese Menace to Christendom.—Closing the Fair on Sundays.—The Jewish Exiles as Workingmen, 2965; Artificial Rain.—Oklahoma. —Herbert Spencer and the Land Question, 2971; Discord in Rhetoric. —The "Chief Executive."—Industrial Schools.—Government Aid to Art, 2980; Germany and American Pork.—Vicarious Atonement.—The Worship of Dead Heroes.—The Indian as a Target.—Von Moltke on the Sword, 2997; Eagle or Owl.—The Affair with Chile.—Government by the Departments.—Suspected Letters.—A Prose Poem, 3020; China and the Missionaries.—The Australian Ballot.—The Revision of Creeds, 3028; Kindness to Animals.—The Band of Mercy.—Contradictory Qualifications for Jurymen.—Seizing Books in the Post Office.—Infant Salvation, 3037; Abraham Lincoln's Creed.—Wholesome Starvation.—The Sacrament of Charity.—Bidding for the Convention.—The Right of Social Privacy, 3043; The Contest for the Speakership.—The Protection of Birds.—The Tariff on Art.—The Reaction Against Liberty, 3052; The Code of Leviticus.—Stoning a Chinaman.—Flowers for Statesmen.—The North West Beaten.—Heart Against Brain, 3061; The Speaker and His Perquisites.—Throwing a Man Into Heaven.—Getting Back Election Expenses.—The Evolution of Christmas, 3068; Giving by Deputy.—The Gerrymander, 3086.

Vol. VI.
Offices as Private Patronage.—A Vigorous Foreign Policy.—Aggressive Statesmen.—The Comedy of Death.—Coveting a Dead Man's Chair, 3097; The Law Against Commercial Travelers.—The President's Title. —Congress and the Czar.—Charitable by Deputy.—The Folly of Studying Both Sides, 3109; The War Fever,—Jeannette and Jeannot.—National Chaplains. — Official Prayers. — Patriotic Self - Sacrifice. — Rights and Duties, 3124; What is a Shyster?—Equal Rights.—The Appetite for War.—Reforming the Senate, 3132; The Nebraska Governor.—Post-Mortem Self-Esteem.—A High Mason.—Etiquette at Washington, 3140; Free Tickets for the Grand Army.—Tipping the Higher Classes.—The Law as a Lottery.—The Theology of Spurgeon, 3147; Washington's Birthday.—Party Politics.—World's Fair, 3164; Suppression of *The Voice*.—Plenty of Money.—Tom Mann and Ben Tillette.—Labor Platform.—The Capacity to Consume, 3180; The Wake of a Statesman.—The Soul's Danger.—Fighting the Zeitgeist, 3189; Dummy Indictments.

Current Topics. M. M. Trumbull. Vol. VI. (Continued.)

Municipal Corruption.—The Moral Difference Between the Briber and the Bribed.—Party Discipline.—Stand by the Nominee, 3197; Peace at the Polls.—The Marrying Trade in Wisconsin.—Genius Wasted in Newspapers, 3212; Putting Sentiment Above the Law.—The School Question in Germany.—Public Officers as Party Agents, 3221; Silver Statesmen Demanding Gold.—The Rhode Island Election.—Party Soothsayers.—Mohammedan Missionaries in England.—Easter Worship by Knights Templars, 3228; The Key to Mr. Gladstone's Political Changes. —The Hon. Michael D. Harter on the Crops Abroad.—The Law-English of the Supreme Court in Illinois.—Congressional Liberality in the Distribution of Literature, 3236; Illegal Arrests.—Are We in St. Petersburg?—Judge Altgeld and his Book, 3252; Castle Squander.—The River and Harbor Bill.—Judges and Jurists.—Contrast Between the English and American Judiciary, 3266; Abuse of the Superlative Degree.—Mr. Polk's Will.—Forgery as a Political Expedient.—Sabbath Idolatry.—The President at Rochester, 3277; Whence Comes the Rain? —Irish Humor.—The Wearing of a Badge.—What is a Mugwump?—Convention Fuss.—Impossible Politics,—Are we Sycophants and Snobs? 3301; Blackbirding.—Election in the United States and England.—Civilization and Crime.—Is the Knowledge of Evil Evil?—Convention prayers, 3308; The Loss of the S. S. City of Chicago.—The Calamity Convention.—Dick Deadeye and the Platform.—The Pinkerton Menace.—Mr. Farwell's Three-cornered Letter, 3315; The "Chief Executive." —The Nerve Strain on Young Children in the Schools.—Education a Help to Bravery.—Carnegie to the President.—Patronising the President, 3324; Diluting the News.—Popular Idolatry.—Little Tin Soldiers. Shall the British Flag Protect Americans?—Consuls Changing Works. —Are We a Well-Mannered People? 3332; Equal Rights in Speech.—Mercantile Patriotism.—Advertising on the Flag.—Official Anarchy.—Cruel and Unusual Punishment.—The Case of Governor Wall, 3339; Both Parties Under Fire.—Masterly Inactivity.—The Ballot Box as a Medium of Exchange.—Political Garden Seeds.—Mr. Gladstone and the Queen, 3357; The "Form" of Government.—How Constitutions Grow.—Democracy in Action.—English Limitations on the Power of the Speaker, 3365; Our Only Nobility.—Our Many Nobilities.—The Strike of the Musicians, 3371; George William Curtis.—Chinese Prejudice.—Gunpowder Punch.—Adulteration of Milk.—Literary Destitution in Chicago, 3380; Oliver Wendell Holmes.—John Greenleaf Whittier, 3388; The Willing Degradation of Labor.—The Unity of All Men.—The Universal Right to Work, 3397; The Peck Report.—The Cabin and the Steerage.—The Leadership of Hill.—The Following by Cleveland, 3404; The Humors of a Presidential Election.—A Political Shell Game. — An Exchange of Editorials. — Gen. John Pope. — The Naturalisation Mill.—Judicial Impertinence.—Theological Etiquette, 3412; What is "Un-American"?—Did Peary's Project Pay?—Did Sir John Franklin's Project Pay?—A Theological Happy Family.—A Religion "Par Excellence."—The Parliament of All Religions, 3420; The Poet Laureate.—A Spiritless Campaign.—Campaign Literature.—Flambeau Enthusiasm.—Gospel Wagons.—The Law of Treason [With Editorial

Current Topics. M. M. Trumbull. Vol. VI. (Continued.)
Comment], 3428; The Quarrel of the Sects.—For Christians Only.—The Chicago Police.—General Miles and the Soldiers.—Literary Chicago, 3434; Wines at the World's Fair.—Drink the Liquor of the Country.—Have We a "National Government"?—Vote as You Bet, 3444; Long Prayers or Strong Prayers.—The Milwaukee Fire the Act of God.—The Last Deodand.—The Luther Jubilee.—The Immigration Question.—The Home Against the Club, 3452; The Thanksgiving Proclamation.—Praying for Special Favors.—Newspapers as False Guides.—The Political Coroner's Inquest.—The Personality of the President.—Out of Work and Glad of it, 3461; Whose Ox was It?—A Democratic Gerrymander This Time.—Advice by Negative Innuendo.—We Want Not Work but Wages.—Will There be an Extra Session? 3468; Free Clothing and Meals for School Children.—The Conservative Reaction.—Distinguished Gentlemen.—The Master of the Buckhounds.—The Hereditary Taste for Game, 3476; Witnesses in Their Own Cause.—Congress Wants Pay, Not Work.—To Coerce Congress.—Museum Sunday, 3484; The Moral of Our Greed for Office.—Do the Spoils Belong to the Victors?—Earl Grey on Civil Service Reform.—The Political Standard of the English, 3490; The Law of Limit and Overflow.—Short Weight Religion.—Royal Sport.—Presidential Sport.—Toadyism in Snobdom.—Discharge the Workmen and Preserve the Work, 3500.
Vol. VII.
Increasing the Presidential Term.—A Single Term for the President.—Shutting the Gates.—Vivisection.—The Rights of Animals, 3515; Peace and Submission.—Industry Made Criminal.—The Decay of Liberty in Wyoming, 3525; Keep Out the Rags.—Educational Clubs.—Albert (*ouvrier*).—A Revolution That Went Backwards.—Party Higher Than the Commonweal.—Altgeld on Magna Charta, 3532; The Humor of a Politician.—The Ethics of Larceny.—The Chief Executive.—Diplomas for Statesmen, 3539; Was the Monroe Doctrine Bribed?—Rich Men for the Senate.—Diplomas for Judges.—The Cronin Case and the Anarchist Case.—Spurious Americanism.—Natural Allegiance and Political Allegiance, 3547; Annexing Hawaii.—International Piracy.—Sunday Closing of the Fair.—A Divorce Court.—Gambling Suppressed, 3555; Partisan Funerals.—Not Quite so "Aggressive."—The Strike of the Preachers.—Shall the World's Fair Be Opened with Prayer?—Oblique Impeachment.—What Are Psychical Phenomena? 3565; Fads in the Public Schools.—The Causes of Republican Defeat.—The Sale of the Monroe Doctrine.—Law and Justice Dispensed With.—Who Are "Worshipers"? 3572; American Laureates.—Hero Worship.—Imperial Spoons.—Pensions for Votes.—Washington Shorn.—Say Nothing About the American Revolution.—Raise the Standard of the Bench, 3581; The Inauguration and the Prize-Fight.—The Science of Municipal Corruption.—Americans Nominated by Mistake.—A Distinguished Communicant.—Shall We Annex the Tonga Islands?—Congress and the Bear Garden.—Mohammedan Missionaries in America, 3589; Legislative Integrity.—A Sectarian Penitentiary.—The Ingratitude of Presidents.—A Victory Without Spoils.—Buying Clothes Abroad, 3597; Prematurely Annexing Canada.—Side Shows at the Fair.—Tolerant Construction of

Current Topics. M. M. Trumbull. Vol. VII. (Continued.)

the Laws.—Saving Funeral Expenses.—National Boasting, 3605; Human Vengeance and Divine Forgiveness.—High Castes and Low Castes. —The Levelling Power of the Ballot.—The Divine Blessing—The Broken Hope of an Extra Session.—Presidential Sovereignty, 3612; "Corn-Bread" Murphy.—Pulpit Electioneering.—The Oblique March to a Direct Point.—The Right to Reform.—Office as a Therapeutic Agent.—Excursion Rates and Cheap Admission, 3620; Choose What Office Thou Wilt in the Land.—A Man Who Refuses Office.—The Small Fee at the World's Fair.—Mr. Barnum's Slight Advance.—The Duplicity of Politicians.—How to Elect a Man by Reviling Him, 3628; Degenerate Sons of the Prophet.—Too Frightfully Much Oratory.—Calling Time on the Speakers.—Arbitration Instead of Guns, 3637; The Flag Lowered.—Backing Out.—National Pet Names.—Converting a City by Contract.—Western Taste for Art.—A Carnival of Buttons. Stimulating Vanity, 3644; The Measure of a Conscience.—The Treaty With Russia.—Russian Methods in Illinois.—The Right to Wear Whiskers.—The Office Seeks the Man.—Special Studies in the Schools, 3652; The Lesson of the Liberty Bell.—Worshiping the President.—Theological Deportment.—The Spirit of Smithfield.—Should the Russian Treaty Be Confirmed?—Assassination as a Political Remedy, 3674; The Ministers on Sunday Closing.—A Sunday Fourth of July.—A Prayer for Cyclones and Cholera.—The Geary Law.—Mohammedanism in America. —Conference of Editors, 3684; Brimstone Sermons.—Pretended Reverence for the Law.—Decoration Day.—The Gettysburg Reunion.—What Would Grant Have Done?—Civil and Constitutional Liberty, 3692; The Trial of Dr. Briggs.—The Despotism of Party.—No New Thing Under the Sun.—The Anti-Trust Convention.—Larceny as a Political Remedy, 3700; Don't You Know You Mustn't Think?—Candidates for Martyrdom.—An Unknown Hero.—The Financial Situation.—Imitating Monarchy.—Forfeiting a Name, 3708; Censure for Murder.—How Judges Differ.—Fossil Theology.—The Tariff on Frogs. —Ancestral Pride, 3717; The Loss of the Victoria.—The Cabinet on the Silver Question.—The Pardon of the Anarchists.—Mock Reverence for the Courts, 3724; Underrated Man.—Artificial Rain.—Excepting the Anarchists.—Too Much Prosperity.—The Gospel of Scarcity.—The Etiquette of Salutes, 3732; Afraid of Congress.—Raising the Price of Justice. — A New Rebellion. — Modern Chivalry. — Theology in the Schools.—A Judge Rings the Alarm Bell, 3741; A Dangerous Art.—The Gospel of Realities.—A Non-Partisan Ticket.—Kansas Politics.—The Party Chameleon, 3748; Herbert Spencer on Tips.—Tip-Taking in America.—Dear Money for the Workingman.—"Guilty," But Didn't Intend to Do It.—A Scarcity of Schools, 3756; "The Watch-Dog of the Treasury."—Equal Representation in the Senate.—The Fiat Power.—Advertising Bank Presidents.—The Comedy of Prayer.—The Election Circus, 3772; Rejecting Silver.—The Distinguished Gentleman.—The Birthday of Oliver Wendell Holmes.—The Parliament of Religions.—A Blending of Creeds, 3797; Mixing Theologies.—Dwelling Together in Unity.—Are All Men Equal Before the Law? 3821; Mr. Gladstone and the Lords.—The New Liberty Bell.—The Money Power.—The Van

Current Topics. M. M. Trumbull. Vol. VII. (Continued.)
Alen Case, 3828; Injustice to the Jews.—Buying and Selling Offices.—Office as a Social Distinction, 3836; Lecturing by Substitute.—Chicago Day at the Fair.—Barnum at the Exposition.—The Tournament in the Senate, 3845; Sitting on Kegs of Powder.—The Senate and the House of Lords.—Shall the Minority Rule?—Lucy Stone Blackwell, 3853; The Sherman Law as a Scapegoat.—Will Prices Rise or Fall?—Ithuriel's Spear.—The Patronage Question.—A Converted Missionary. Hope for Heathen and Christian, 3860; The Assassination and Its Lessons, 3869; "Personal Mentions" in Newspapers.—The Glorification of the Past.—The Statue of General Shields.—Mr. Stead's Conundrums, 3909; The Cold Wave Stimulates Charity.—The Moral Character of Charity.—Meat and Potato Religion.—The Jenkins Case.—A "Town-Meeting Verdict," 3917; Feeding Tramps.—Saving the Rich. The "United States Are."—Taxing the Foreigners, 3924.
Vol. VIII.
A Buddhist Opinion of Christianity.—Is Christianity a Failure?—America a Missionary Ground.—Millions for Charity.—Not a Cent for Tramps, 3933; The Anti-Spoils League.—The Report on the Tariff.—Governor's Rhetoric.—Hypnotism in the Pulpit.—Plagiarism, 3941; Hunger for Office.—The Colored People and the World's Fair. Etiquette at Washington.—Something in a Name.—John Tyndall, 3949; Against Oleomargarine.—A Raid of Office-Hunters.—Luxurious Religion.—Object Lessons in Congress.—The Prayer-Gauge, 3957; Requested to Resign.—Idleness More Dangerous than Work.—Medicine Against Metaphysics.—Rival Medical Schools.—Counterfeit Relics.—Protection for the Lawyers, 3964; Ingersoll on Territorial Conquest.—Freedom to Buy and to Sell.—The Allegory of Cain and Abel.—The Battle at Rio Janeiro.—Mr. Justice Brewer and the Cranks, 3973; Reducing the Tariff to Increase the Revenue.—Pies Like Your Mother Made.—Thinking, but Not Speaking.—The Breaking of the Rope.—Hail to the Kearsarge! 3980; Trade as a Policeman.—The Two Houses of Lords.—The Civic Federation.—Canned Goods.—The Trial of Satan, 3989; Giving Up a Pension.—The Revolver Habit.—"High-Grade" Milk.—The Civic Federation.—The Probate Court as a Detective.—The Oyster War in Chesapeake Bay, 3996; The Perversity of Congress. — Insults and Apologies. — The Retirement of Gladstone. — Happier Homes in Heaven, 4005; Mr. Gladstone and the Peers.—The President and His Courtiers.—Christian Citizenship.—The Tariff on Husbands.—Stock-Jobbing in the Senate, 4012; Labouchere and the Lords.—Investigation Bombs.—Christians and the Primaries.—Wat Tyler's March. —Stop Him! He Wants to Earn His Living.—Toryism Embalmed, 4021; A Private Mint.—Coining the "Seigniorage."—Poachers and Game Keepers.—Moody and Sankey at Washington.—A Sparrow's Theology, 4029; Tammany in England.—Mr. Facing-both-ways.—"You May Vote, but We Will Count."—Save Me and the Party, 4035; A Quiet Election.—Incendiary Speech.—Governor Tillmann's Militia.—Election Beer.—Police Anarchy in Pennsylvania, 4045; Sentenced to Tramp.—The Defence of Washington.—Independence of the Judiciary. The Jenkins Injunction.—The Tyranny of Moral Compulsion.—Com-

Current Topics. M. M. Trumbull. Vol. VIII. (Continued.)
muting Pensions.—The Russian Thistle, 4052; American Saints.—Paying Them to Move On.—Senator Hill.—Party Loyalty.—Counting a Quorum.—The Wedding of Coburg.—American Princes, 4061.
Custom House, Our. Paul Carus, XVI, 141.

Daisies. (Poem.) Elissa M. Moore, III, 1506.
Dangerous Classes, The. B. F. Underwood, I, 524.
Daniels, Cora Linn. Volney's Prophecy, VII, 3707.
Danziger, Adolphe. The Condemnation of Christ, XVII, 212.
"Darkest England," The Sunset Club in. M. M. Trumbull, V, 2768.
Darrow, Emilie H. An Evening Prayer. (Poem.) XI, 312.
Darrow, Wilhelmine. Life. (Poem.) IX, 4531; The Unknown God. (Poem.) X, 4790.
Darwin and His Work. Sara A. Underwood, I, 40.
Darwin and Weismann. G. J. Romanes, VII, 3775.
Darwinian or Christian. Ludwig Noiré, III, 1878.
Darwinism, Carneri the Ethicist of. Paul Carus, XV, 641.
Darwinism, The Ethical Import of. L. J. Vance, IV, 2282, 2310.
Darwinism, Wallace on. J. C. F. Grumbine, V, 2813.
Davidson, Thomas. The Need for Free Thought Education, I, 3; The Positive Virtues, I, 426, 490, 517.
Day, Edward. Hebrew Fiction, XVII, 641.
Dead-Letter Dogmas. Felix L. Oswald, VI, 3264.
Dean Craik's Opinion on the Monroe Doctrine, X, 4796.
Dear Old Hand, The. (Poem.) G. L. Henderson, VII, 3549.
Death. (Poem.) A. B., I, 700.
Death a Finality? Is. Paul Carus, IV, 2185.
Death and Immortality, The Conceptions of, in Ancient Egypt. Paul Carus, IX, 4666.
Death and May. (Poem.) Louis Belrose, Jr., II, 823.
Death and Resurrection. Paul Carus, XIII, 495
Death, The Beauty of. Woods Hutchinson, IX, 4639.
Death, The Ceasing by, and the Ceasing by Life. C. Arnold F. Lindorme, X, 4831.
Death, The Christian Conception of. Paul Carus, XI, 752.
Death, The Conquest of. Paul Carus, III, 1967.
Death, The Dances of. Paul Carus, XII, 40.
Death in Religious Art. Paul Carus, XI, 678.
Death in the Cage. (Poem.) George Wentz, I, 111.
Death is Silent, but Life Speaks. Paul Carus, IX, 4395.
Death, Love, Immortality. Paul Carus, II, 1324.
Death, The Meaning of. Prof. Gaule, III, 1989.
Death, Modern Representations of. Paul Carus, XII, 101.
Death Shall Not Part Ye More. (Poem.) Voltairine de Cleyre, VIII, 4026.
Deathless. (Poem.) Robert M. Harper, X, 4838.
Decadence of France, The. A Symposium, XVIII, 296.
Declaration of Rights, The Paine-Condorcet. Moncure D. Conway, VI, 3159.
Decline of the Senate, The. M. M. Trumbull, VII, 3895.

Deity and the Universe. A Controversy. I. God in Evolution. C. Staniland Wake. II. Slandering the Universe. T. B. Wakeman, III, 1997, 2000.
DeLano, H. A. Resignation. (Poem.) IX, 4446.
Delitzsch, Friedrich. Babel and Bible, XVI, 209, 263; XVII, 325, 393; XX, 134, 266. Reply to the Critics ,XVII, 418, 428; Monotheism, XVII, 409.
Delitzsch, Gunkel Versus. Paul Carus, XVIII, 226.
Deluge Legends of the American Indians. Paul Carus, XV, 758.
Delusions of Coincidence. F. L. Oswald, V, 2939.
Dementia, Paretic. S. V. Clevenger, V, 3000.
Democratic Christians and the Vatican, The. G. M. Fiamingo, XIV, 475.
Democratic Theory and Practice. W. L. Garrison, Jr., I, 316.
Demonology of the Nineteenth Century. Paul Carus, X, 4988.
De Morgan, Augustus, a Biographical Sketch. Thomas J. McCormack, XII, 760.
Denslow, Van Buren. The Cross of the New Crusade, I, 262.
De Profundis. Elizabeth Oakes Smith, I, 212.
Descartes, René, Biographical Sketch. Thomas J. McCormack, XII, 501.
Dessoir, Max. The Psychology of Legerdemain, VII, 3599, 3608, 3616, 3626, 3633; Spiritualism, VII, 3711.
Destructive or Constructive? In Answer to the Criticism of Illiberal Liberals. Paul Carus, III, 2107.
Determinism and Free Will. Paul Carus, II, 887.
Determinism and Monism Versus Morality. Antonio Llano. (With Editorial Reply.) XI, 440.
Determinism Versus Indeterminism. Georg von Gizycki, I, 729, 758.
Deutero-Isaiah. C. H. Cornill, IX,4576.
Deuteronomy. C. H. Cornill, IX, 4521.
Deuteronomy, The Date of. With Editorial Reply. H. Pereira Mendes, XV, 438.
Developmental Ethics. Antonio Llano, XI, 162, 280.
Devil. A Chief's View of the. J. W. McEachren, XV, 433.
Devil-Conception in Protestant Countries. Paul Carus, X, 4930.
Devil, An Indian Chieftain on the. J. J. Emmengahbowk, XV, 376.
Devil, The Reality of the. Paul Carus, XIX, 717.
Devil-Stories and Devil Contracts. Paul Carus, X, 4961.
De Vries, Hugo. Burbank's Production of Horticultural Novelties, XX, 641.
De Vries, Hugo. Daniel Trembly MacDougal, XIX, 449.
De Vries, Hugo. Henri Hus, XX, 713.
Dewey, Davis R. The Relation of Social Reforms, VI, 3295.
Dewey ,John. Is Logic a Dualistic Science, III, 2040; The Logic of Versification, IV, 2225; Rénan's Loss of Faith in Science, VII, 3512; Two Phases of Rénan's Life, VI, 3505.
Dharmapala, H., Anagarika. Is There More than One Buddhism? In reply to the Rev. Dr. Ellinwood, XI, 82.
Dharmapala, the Buddhist. Anna Ballard, X, 5173.
Dharmapala's, H., Mission. Paul Carus, X, 5071.
Dharmapala's School in Ceylon. Paul Carus, XX, 760.
Diagoras, The British. F. L. Oswald, IX, 4559.
Dial, The. (Poem.) Walter Crane, I, 189.
Dickens in America. F. M. Holland, IX, 4580.

Dilemma of a Double Allegiance. The Samoa Question from an Ethical Standpoint, M. M. Trumbull, III, 1511.
Dilettanteism in Literature. Paul Carus, III, 1708.
Discovery, Robert Koch's. Hugh Bernheim, IV, 2636.
Disease, Latest Development of an Old. Paul Carus, VIII, 4163.
Disintegration of Religion. Hyacinthe Loyson, XX, 373.
Dissecting-Room, In the. A Dialogue. Peter Rosegger, XI, 365.
Distinctiveness ,The, Made Further Evident.—Self-Defensive for the People. Rejected Tenets Replaced by Better. George Jacob Holyoake, X, 4978.
Divinity of Science. (Poem.) Charles von Falck, IX, 4541.
Dmesis. Charles S. Peirce, VI, 3399.
Do Animals Think? Lord Avebury, XIX, 188.
Documents from the Early Centuries, Human. The Oxyrhynchus MSS. With a Fac-Simile Reproduction of the Lost Ode of Sappho. C. H. Levy, XIII, 185.
Dodge, Arthur Pillsbury. The Bahai Revelation, XIX, 56.
Dodge, James Jefferson. Our One Adult Industry, VI, 3386.
Dog is Built to Do, What the. Woods Hutchinson, XVIII, 577.
Dog's Boilers and Their Fuel. Woods Hutchinson, XX, 417.
Dog's Racing Levers and Burrowing Outfit. Woods Hutchinson, XX, 523.
Dogs in Ancient Rome, The Crucifixion of. Paul Carus, XVI, 249.
Dogma, The, of the Trinity. Paul Carus, X, 4771.
Dogmatism, A Reviewer's View of. Paul Carus, IV, 2371.
Dollar, The Paper. Wheelbarrow, III, 1609.
Donnybrook Plan of Reform, The. F. M. Holland, VI, 3143.
Double Personality and Double Soul. Paul Carus, III, 1948.
Double Personality, The Problem of. Paul Carus, II, 1178.
Doubt. (Poem.) George E. Montgomery, I, 521.
Douglass, Frederick. F. M. Holland, IX, 4415.
Douglass, Frederick, in Paris. Theodore Stanton, I, 151.
Dove, The. A Fairy-Story. Albert Roderich, XI, 120.
Down and Up. (Poem.) Anna Olcott Commelin, I, 244.
Dragon and its Folk-Lore, The. L. J. Vance, VI, 3439.
Dragon Hunt in the Riviera, A. M. D. Conway, III, 2081, 2100.
Dream-Beech, The. A Fairy-Tale. Richard Leander, II, 1464.
Dreams and Hallucinations. Paul Carus, III, 2024.
Dreams and Visions. Felix L. Oswald, III, 1597, 1647.
Dreams, Sleep, and Consciousness. George M. Gould, II, 1433, 1444.
Dress Upon Development, The Influence of. Flora McDonald, I, 408.
Dreyfus Literature, Some. Theodore Stanton, XIII, 121.
Drifting. (Poem.) Walter Crane, I, 54.
Dross, The, Is Discarded, but Nothing Is Lost. Paul Carus, VI, 3244.
Drummond, Robert B. Religious Progress in Scotland, I, 257.
Drummond's Natural Law in the Spiritual World. James Herbin, II. 1215.
Dualism, The Last Ditch of. E. P. Powell, II, 977.
Dualism, Monism and. In Reply to the Criticism of Mr. E. C. Hegeler. Rev. H. H. Higgins. III, 1816.
Du Camp, Maxime. G. Koerner, IX, 4551.
Dunes of the Baltic, On the. L. Lindemann-Küssner, X, 5087.
Dunning Devil of China and Japan, The. Paul Carus, XII, 110.

Durgha. (Poem.) Viroe, VII, 3908.
Dutcher, E. W. Invocation. (Poem.) XIV, 564.

Earth-Animal, The.—An Hypothesis. W. D. Lighthall, X, 4877.
Earth, The Struggle Regarding the Position of the. Ernst Krause, XIV, 449.
East, The Problem of the Far. Baron Suyematsu, XVIII, 518.
East, The Struggle in the Far. Paul Carus, XVIII, 710.
Easter Homily, An. L. J. Vance, IV, 2180.
Easter, the Festival of Life Victorious. Paul Carus, XVI, 193.
Eastern Notes. Mrs. Mary Gunning, IV, 2261.
Eastern View of Western Civilization. Paul Carus, XX, 57.
Eating, The Spiritual Significance of. From the Buddhist Point of View. Keijiro Nakamura, X, 4991.
Ecclesiastes or the Sphinx of Hebrew Literature. Rev. Bernhard Pick, XVII, 361.
Economic Conferences. Wheelbarrow, II, 950, 993, 1104.
Economics, The Ethics of. Geo. M. Gould, I, 689, 721, 747.
Economical Character of Physical Research, The. Ernst Mach, VIII, 4263, 4271.
Ecstasy. Th. Ribot, III, 1970.
Ecumenical Council, The Methodist. M. M. Trumbull, V, 3005.
Edda, The Sources of the. A. H. Gunlogsen, IV, 2408.
Eddy, James. Thoughts on Evolution, I, 463.
Edgerton, J. Arthur. The New Poet. (Poem.) X, 4926; The Sphinx. (Poem.) VII, 3734; Whence. (Poem.) IX, 4590.
Edmunds, Albert J. Buddha's Discourse on the End of the World; or, the Sermon on the Seven Suns, XV, 428; Buddha's Last Meal and the Christian Eucharist, XVII, 240; Buddhist and Christian Gospels, XIX, 538; Canonical Account of Gotama the Buddha, XII, 485; A Further Note on The Buddhist Nativity Sutta, XIII, 379; Gospel Parallels from Pâli Texts, XIV, 114, 246, 358, 559, 684; XV, 43; Jesus in the Talmud, XVI, 475; The Lay Church, XX, 251; The Sacred Books of the Buddhists. An Open Letter to the King of Siam, XI, 698; The Wandering Jew. A Buddhist Parallel, XVII, 755
Education. Thomas C. Laws, IX, 4499, 4507.
Education, The End of. T. Elmer Will, IX, 4673.
Education in Ethics. R. W. Conant, IX, 4426.
Education of Parents by Their Children, The. Carus Sterne, I, 642, 670
Education of the Masses, Higher. Susan Channing, VI, 3329.
Education? What Is a Liberal. F. M. Holland, VII, 3631.
Educational Reform. Felix L. Oswald, V, 2875.
Edwards, John H. In Reply to "How Far Have We Strayed from Christianity?" XIX, 766.
Ego as Identity of Self, The. Paul Carus, VII, 3900.
Egoity. (Poem.) Emma Tuttle, I, 244.
Egoless Man, An. Paul Carus, IX, 4657.
Egypt, Exploration in. W. C. Winslow, XIX, 443.
Egypt, The Waning of the Light of. Edgar L. Larkin, XX, 228.
Egyptian Mysteries and Modern Freemasonry. H. R. Evans, XVII, 437.
Egyptological Society, A New. Wm. Copley Winslow, XX, 51.

Eight Hour Day, The Sunset Club on the. A Review of the Debate. Paul Carus, VI, 3115.
Election, The. Paul Carus, X, 5118.
Electrical Experiments of Professor Hertz, The. T. J. McCormack, III, 1705.
Electrical Waves and Rays. The Experiments of Prof. H. Hertz. T. J. McCormack, III, 1679.
Electricity and Phosphorescence in the Animal World. Paul Carus, XV, 540.
Electrostatics, On the Fundamental Concepts of. Ernst Mach, VIII, 4247, 4255.
Eleusinian Problem, Certain Aspects of the. Charles James Wood, XIV, 618, 672.
Elijah. C. H. Cornill, IX, 4463.
Eliot, Henrietta R. Heraclitus Transfigured. (Poem.) XIII, 57.
Elisha Ben Abuya. Paul Carus, XVI, 631.
Elisha Ben Abuya; The Apostate of the Talmud. Bernard M. Kaplan, XVI, 467.
Elizabeth, Queen of Roumania (Carmen Sylva). My Three Friends. (Poem.) II, 1315.
Ellinwood, F. F. A Controversy on Buddhism, XI, 46.
Elliott, George. Sunday Laws, II, 1421.
Ellis, J. S. Mind-Reading, etc. A Reply to M. J. Savage, I, 230.
Ellsworth, Bertha H. Progression. (Poem.) V, 3013.
Elsmere, Robert, The Attack on. Wm. M. Salter, II, 1372.
Emerson Fifty Years Ago. F. M. Holland, V, 2787.
Emerson, The Ministry of. Moncure D. Conway, XVII, 257.
Emerson, Edwin. Creeds. (Poem.) IX, 4598; A Hymn to Nature. (Poem.) XX, 511; Knowledge. (Sonnet.) XX, 759; Peace. (Poem.) IX, 4606.
Emmengahbowk, J. J. An Indian Chieftain on the Devil, XV, 376.
Emotional Disorders. Th. Ribot, IV, 2651.
Emperor of China, The, Gloria Fatalis. (Poem.) George T. Candlin, XIII, 124.
Emperor of Japan. To my Army. (Poem.) XX, 193.
Emperor Tao-Kwang and the Opium War. MM. Callery and Yvan, XV, 556.
Emperor's Orthodoxy, The. Paul Carus, XVII, 146.
Encyclopædists, The. L. Lévy-Bruhl, XIII, 129.
England and America. Moncure D. Conway, X, 4815.
England, A Letter from. Chappellsmith, I, 757.
Enthusiasm and Intoxication in Their Ethical Significance. E. D. Cope, V, 3072.
Epicurism, i. e., Atheism, The Crown of Creeds and Philosophies. R. Lewins, VII, 3544.
Epigenesis or Preformation. Ernst Haeckel, IX, 4513.
Epitaph ,Without an. Emil Franzos. Translated and Adapted by Mary Morgan (Gowan Lea), III, 1952.
Eppens, Edward H. Jacques Casanova, Adventurer, XX, 484.
Era, The New. Atherton Blight, VIII, 4044.
Eros and Psyche. Retold after Apuleius. Paul Carus, XIV, 65, 129.
Eros and Psyche, Comment on. Paul Carus, XIV, 119.
Errant, Joseph W. The Importance of the Lower Courts, II, 773.
Errors, The Beneficial Aspect of Certain. John Burroughs, V, 2941.

Eschatology and Ethics. M. C. O'Byrne, I, 190.
Eschatology in Christian Art. Paul Carus, XI, 401.
Eshleman, Cyrus H. To the Forces of Evil. (Poem.) XX, 314.
Essence of the Doctrine. Paul Carus, XIX, 182.
Eternity. (Poem.) Louis Belrose, II, 1135.
Eternity. A Hymn. With Music, XII, 245.
Eternity and Infinitude. Paul Carus, II, 870.
Ethical Cult, The Value of. Comment on Moncure D. Conway's Article, "Ethical Culture Versus Ethical Cult." J. Cleveland Hall, XV, 150.
Ethical Culture, The Ethics of Struggle and. Paul Carus, V, 3059.
Ethical Culture Society of Chicago, The Fourth Anniversary of the, I, 164.
Ethical Culture Societies. Annual Convention of the Union of the. B F. Underwood, I, 592.
Ethical Culture Versus Ethical Cult. Moncure D. Conway, XV, 98.
Ethical Education, Some Data for. Hudor Genone, IX, 4481.
Ethical Method of Controversy, The.—Its Discrimination, George Jacob Holyoake, X, 4994.
Ethical Movement, The Aim of the. Felix Adler, I, 600.
Ethical Problem, The, A Criticism of. Friedrich Jodl, IV, 2653.
Ethical Problem, The: Discussion Between Paul Carus and Wm. M. Salter, IV, 2546, 2549, 2564, 2622, 2624, 2625.
Ethical Societies, The American. Mrs. McCullom, I, 601.
Ethics a Law of Nature. Paul Carus, IV, 2440.
Ethics and Natural Science. Paul Carus, III, 1563.
Ethics and Public Life. Wm. M. Salter, II, 1071.
Ethics and the Ethical Movement, The Basis of. Paul Carus, IV, 2247.
Ethics and the Leading Principles in Ethics, The Basis of. Paul Carus, IV, 2574.
Ethics and the Pursuit of Happiness. Dr. Franz Staudinger, III, 2102.
Ethics and the Struggle for Life. Paul Carus, IV, 2137.
Ethics as Applied to Criminology. Arthur Mac Donald, V, 2861.
Ethics, The Basis of. Edward C. Hegeler, I, 18; Remarks by Messrs. Prussing, Stern, Underwood and Zimmermann, I, 22; Comments on Mr. Hegeler's Essay. W. M. Salter, I, 51; Further Comments on Mr. Hegeler's Essay, I, 82; Amendments and Answer to Criticisms. Edward C. Hegeler, I, 94.
Ethics, Communal. Moncure D. Conway, V, 2891.
Ethics, Darwinism in. W .M. Salter, I, 77.
Ethics, Developmental. A. Llano, XI, 162, 280.
Ethics, The Ethical Societies and Their Views of. Paul Carus, VI, 3145.
Ethics, Evolutionary. Thomas C. Laws, VI, 3360, 3377.
Ethics, A Few Instances of Applied. Arthur Mac Donald, V, 3008
Ethics, First Principles in. W. M. Salter, VI, 3191.
Ethics, Formal Thought and. Paul Carus, III, 1613.
Ethics in Nature: The Wheatfield.—The Oak.—The Ant-Hill. Wilhelm Winkler, IX, 4491.
Ethics in Public Affairs. M. M. Trumbull, I, 182.
Ethics, International Trade and International. Allen Pringle, III, 1892.
Ethics, Leading Principles in. F. M. Holland, IV, 2627.
Ethics of Evolution, The. Paul Carus, V, 3004.

Ethics of Evolutionism. Paul Carus, VII, 3886.
Ethics of Legal Tender, The. M. M. Trumbull, VII, 3760.
Ethics of Party, The. M. M. Trumbull, III, 2083.
Ethics of Robert Burns. M. M. Trumbull, II, 1439.
Ethics of Struggle, The, and Ethical Culture. Paul Carus, V, 3059.
Ethics of the New Positivism, The. Paul Carus, IV, 2414.
Ethics of the Sexes, The New. Susan Channing, V, 2798.
Ethics, The Physiological Conditions of. Morrison I. Swift, V, 2736.
Ethics Possible? Is. Reply to Mr. Llano. Paul Carus, XI, 295.
Ethnological Jurisprudence, An Introduction to the Study of. Albert Hermann Post, XI, 641, 718.
Ethnological Research, The Aims of. Th. Achelis, IV, 2323.
Ethnological Studies. Theodore Stanton, I, 13.
Ethnology, Comparative. Th. Achelis, IV, 2336.
Ethnology, The Influence of, on the Study of the Veda. H. Oldenberg, X, 4889.
Ethnology of Japan. Tatsu Tanaka, XX, 297.
Ethnology, The Science of. Th. Achelis, IV, 2312.
Ethos Anthropoi Daimon, I, 695; XIX, 446.
Euclid's Parallel Postulate. Oswald Veblen, XIX, 752.
Euler, Leonhard, Swiss Mathematician. T. J. McCormack, XI, 696.
Europe, A New History of Modern. Poultney Bigelow, XVI, 234.
European Opinions on the Second Parliament of Religions. Paul Carus, X, 4807.
Evans, E. P. Richard Wagner, XVI, 577, 652.
Evans, Elizabeth E. A Nearer View of Count Leo Tolstoy, XVI, 396.
Evans, Henry Ridgely. Chevalier Pinetti—Conjuror, XVII, 584; Egyptian Mysteries and Modern Freemasonry, XVII, 437; Eliphas Levi: Magician and Mystic, XVIII, 145; Gentleman of Thibet, XVIII, 479; Ghost Making Extraordinary, XIX, 65; In the Magic Circle, XIX, 8; Legendary and Real Napoleon, XVIII, 584; Mysteries of Isis and Osiris, The, XVII, 265, 492; Natural Magic and Prestidigitation, XVIII, 242; The Romance of Automata, XIX, 131; Robert Houdin, XVII, 714; The Secrets of Second Sight, XIX, 398; Some Magicians I Have Met, XIX, 454; Some Old Time Conjurers, XIX, 337; Treweyism, XIX, 523.
Evening in the Dutch East Indies, An. Poultney Bigelow, XX, 26.
Events of To-day. Paul Carus, X, 4804.
Every Man in His Place. F. M. Holland, V, 2924.
Evil for Evil, Render Not. Paul Carus, IV, 2123.
Evil, The Idea of, in Early Christianity, Paul Carus, IX, 4717.
Evolution and Human Progress. Joseph Le Conte ,V, 2779.
Evolution and Idealism. E. D. Cope, I, 655.
Evolution and Idealism. Ellis Thurtell, IX, 4538.
Evolution and Immortality. Paul Carus, V, 3044.
Evolution and Immortality. Paul Carus, I, 726.
Evolution, Cope's Theology of. Edmund Montgomery, I, 160, 217, 274, 300.
Evolution? Does Utility Explain. Paul Carus, VI, 3314.
Evolution, Ethical. E. D. Cope, III, 1523.
Evolution, The Ethics of. Paul Carus, V, 3004.
Evolution, Montgomery on the Theology of. E. D. Cope, I, 285, 358.

Evolution, The Need of an Academic Chair for the Teaching of. A Suggestion by E. D. Cope, III, 1650.
Evolution of Evolution, The. Moncure D. Conway, XI, 498.
Evolution ,Thoughts on. James Eddy, I, 463.
Excavations and the Bible. Chauncey J. Hawkins, XIX, 1.
Exile and the Leaf, The. (Poem.) Martha Agnes Rand, III, iii, 1798.
Expansion, but Not Imperialism . Paul Carus, XIV, 87.
Experience. Paul Carus, VII, 3602.
Experiment, An Imaginary. George M. McCrie, IX, 4351.
Experiment, A Social. Madame E. Fleury Robinson, IV, 2474, 2503.
Explanation, An. In Reply to the Article, "The Reason Why Abbé Charbonnel Failed." Victor Charbonnel, XIII, 36.
Exposition and the Passion-Play, The. J. S. Stuart-Glennie, XV, 480.
Ex-Presidents of the United States, A Place for the. C. C. Bonney, XV, 449.
Eye, The Hysterical. A. Binet, III, 1763.
Eyes, Bright Eyes and Dark. F. Max Müller, V, 2843.
Eyes? Why Has Man Two. Ernst Mach, VIII, 4175.
Ezekiel. C. H. Cornill, IX, 4547.
Ezra and Nehemiah. C. H. Cornill, IX, 4599.

Fable, A. (Poem.) Louis Belrose, Jr., II, 1048.
Fable, The Migration of a. Paul Carus, XI, 504.
Fables from the New Æsop. Hudor Genone, Vol. IX. The Neighbors, 4590; The Serving Spy.—The Puzzled Philosopher, 4597; A Wise Widower,—The Big Beast and the Little Worm.—Casting the Golden Ball.—Two Sorts of Murder.—Fittest, Not Best.—Two Brothers, 4628; Sports of the Gods, 4691; Parasus's Predicament.—The Egotist's Cure, 4707; The Great Physician and the Dumb Broom, 4726; The Silly Triangle, 4727. Vol. X, The Great Kite Syndicate, 4861.—The Potentate's Present, 4868.
Facts and Truths. Col. Ingersoll's Science. W. M. Boucher, III, 1620.
Fairchild, Lee. A Silent Intruder. (Poem.) I, 184; Tributes. (Poem.) I, 641.
Fairies! Away with Ogres and. H. E. Rood, IV, 2471.
Fairy Tales and Their Importance. Paul Carus, IV, 2537.
Faith and Doubt. Paul Carus, V, 2822.
Faith and Reason. A Review of Fechner's Method of Conciliating Religion with Science. Paul Carus, VI, 3225.
Faith in Action. (Poem.) Louis Albert Lamb, VIII, 4118.
Faith, No Creed but. Paul Carus, III, 1577.
Faith, The Universal, In Memoriam Courtlandt Palmer. T. B. Wakeman, II, 1391.
Faith, The Universal. A Monistic, Positive, Human, Constructive Religion. T. B. Wakeman, III, 1583.
Faith? What is Christian. Charles S. Peirce, VII, 3743.
Falb's Theory of Earthquakes and Le Sage's Theory of Gravitation. Wilhelm Stoss, II, 804.
Falck, Charles von. The Divinity of Science. (Poem.) IX, 4541.
Falkland. Henry Beers, XVII, 667.
Fall of the Temple. Charles Kassel, XIX, 35.

Family, The Historical Development of the. Th. Achelis, II, 806.
Farewell to the Readers of *The Open Court,* The Editors'. B. F. Underwood, I, 591.
Farming and the Common Schools. Calvin Thomas, VI, 3263.
Farquhar, Edward. Shakespeare's Brutus, XVIII, 558.
Farrar, To Archdeacon. (Poem.) Louis Belrose, Jr., III, 1965.
Fatherland, The. The Significance of Germany for Civilization. Paul Carus, XIII, 577.
Faust, The Salvation of. F. M. Holland, VII, 3831.
Fechner, Gustav, His Method of Reconciling Religion with Science. Paul Carus, VI, 3225.
Feeling and Motion. Paul Carus, IV, 2424, 2435.
Feeling as a Physiological Process. Paul Carus, IV, 2506.
Feeling, The Monistic Definition of the Term. Paul Carus, V, 2909.
Ferree, Barr. Mathematical Demonstration of the Existence of God, II, 1144.
Fertilization. (Poem.) J. H. Temple, IV, 2443.
Festival of Faith at Plymouth, A M. D. Conway, III, 1787.
Festival of Resurrection, The. Paul Carus, IV, 2179.
Fiamingo, G. M. The Canonisation of Two New Saints, XI, 513; Catholicism in Italy, XI, 412; Christian Missions and European Politics in China, XIV, 689; The Clerical Reaction in Europe, XII, 730; The Democratic Christians and the Vatican, XIV, 475; Italian Anarchism, XIII, 485; New Year's Reception at the Vatican, XII, 353; The Next Papal Conclave, XI, 135.
Fiction, The Bases of. W. R. Thayer, IV, 2393.
Fiction, The Fictions of. Helen H. Gardener, IV, 2431, 2451.
Fiction, The Scientific Method in. W .R. Thayer, IV, 2347.
Filial Piety in China. Paul Carus, XVI, 754.
Filipino Question, The. Paul Carus, XIII, 375.
See also Philippine.
Final Catastrophe, The. Mary Proctor, VII, 3562.
Financial Crisis, The Lesson of Our. Hermann Lieb, VII, 3767.
Finishing "The Ruins," On. (Poem.) Anon., I, 492.
Finland. N. C. Frederiksen, XIX, 41.
Fire, Fighting. Felix L. Oswald, X, 4887.
Fire, the Red Monster. F. W. Fitzpatrick, XX, 726.
Fire-Worship and Mythology in their Relation to Religion. F. Max Müller, IV, 2321.
First Christians, According to F. J. Gould, The, XVI, 116.
First Steps. Paul Carus, XX, 495.
Fists, The Associated. George T. Candlin, XIV, 551.
Fitzpatrick, F. W. The Origin of Christian Poetry, XVI, 1, The Red Monster, XX, 726; Rome: The Secular Policy of the Papacy, XV, 399.
Fletcher, Jefferson B. Munera Pulveris. (Poem.) IV, 2626.
Flint, Austin. Cases of Insanity in Shakespeare, XVIII, 257.
Flowers and Poets. Anna Olcott Commelin, I, 90.
Folk-Dance, The Meaning of the. L. J. Vance, VIII, 4068.
Folklore-Studies. L. J. Vance, I, 612, 662.
Folk-Music. A Study of. L. J. Vance, VI, 3287.
Folk-Songs, A Study of. L. J. Vance, VI, 3394.

Folk-Tales, The Philosophy of. L. J. Vance, V, 2935.
Folly, The Wages of. Hudor Genone, IX, 4543.
Fontenelle. L. Lévy-Bruhl, XII, 705.
Fool in the Drama, The. Franz Helbig ,I, 607, 657, 687.
Force. John B. Wood, III, 1503.
Force and Causation. Comment Upon Mr. John B. Wood's Essay. Paul Carus, III, 1505.
Foreign Trade and Reciprocity. M .M. Trumbull, IV, 2679.
Forest, The. Wilhelm Winkler, IX, 4556.
Forlong, J. G. R. Through What Historical Channel Did Buddhism Influence Christianity? I, 382, 416, 439.
Form and Formal Thought. Paul Carus, II, 1310, 1336, 1349, 1369.
Form and Function. S. V. Clevenger, IX, 4621.
Form as Reality. Extract from Mr. E. C. Hegeler's Essay, "The Soul," (I, 393), III, 1539.
Formal, The. Paul Carus, VII, 3679.
Fortune, T. Thomas. The Afro-American as He Is, IV, 2535; New Labor Forces at the South, V, 3007.
Foster, R. N. Achilles and the Tortoise, VIII, 4221; The Universal and the Particular, V, 3047.
Fouillée, M. Alfred. Guyau's Faith, III, 1611.
Four Brahman Pandits Anxious to Avoid Death. Translated from the Chinese by D. Hayashi, X, 5046.
Fowler, J. H. That Previous Question, I, 70.
France and Russia. F. Passy, A. Mézières, M. Prévost, XX, 52.
France and the Vatican. Yves Guyot, XIX, 369.
France, The Decadence of. A Symposium, XVIII, 296.
Frankenstein, The Modern. George M. Gould, III, 1745, 1754.
Franklin and Plato. C. M. Walsh, XX, 129.
Franklin, A Hint from. John Burroughs, I, 85.
Frazer, Persifor. Some Comments on Mr. Fiske's "Destiny of Man," IV, 2218.
Frederick the Great, The Religion of. W. H. Carruth, XIII, 580.
Frederiksen, N. C. Finland, XIX, 41.
Free Government, If the American People Would Have, Endure. Charles Carroll Bonney, XV, 341.
Free Religious Association, The. B. F. Underwood, I, 325.
Free Religious Association and its Approaching Annual Meeting, The. Wm. J. Potter, I, 179.
Free Religious Association, Twentieth Annual Convention of the. F. M. Holland, I, 235.
Freethinkers, French. Felix L. Oswald, VI, 3507.
Free Thought Education, The Need for. Thomas Davidson, I, 3.
Free Thought, The First Stage of: Its Nature and Limitation, X. 4880; The Second Stage of: Enterprise, X, 4890; The Third Stage of: Secularism, X, 4922. George Jacob Holyoake.
Free Thought, The Heroes of. Paul Carus, II, 822.
Free Thought in England. Hypatia Bradlaugh Bonner, I, 147.
Freethought, Its Truth and Its Error. Paul Carus, V, 2902.
Free Thoughts. Felix L. Oswald, I, 433.

Free Trade or Protection. Edward C. Hegeler, II, 1283.
Free-Will and Compulsion. Editorial Note on a Letter by T. G. Conant. Paul Carus, IV, 2332.
Free-Will a Mechanical Possibility. Xenos Clark, II, 975.
Freedom of Will and Responsibility. Paul Carus, III, 2095.
Freeth, Pierce C. The Home of God. (Poem.) XIV, 370.
Freidenker, A Reply to the Criticism of the——upon the Address held at the Laying of the Corner-Stone of the La Salle Lutheran Church. The Kernel of Religion. Edward C. Hegeler, III, 2066.
French Exposition, Some American Thoughts on the. M. D. Conway, III, 2004.
French Philosophical Works, Recent. Lucien Arréat, III, 2108.
French Philosophy at the End of the 18th Century—Condorcet. L. Lévy-Bruhl, XIII, 340.
French Philosophy, Contemporaneous. Lucien Arréat, III, 1941.
French Philosophy, Modern. L. Lévy-Bruhl, XIII, 411.
French Republic, The Idol and the Ideal of the. Moncure D. Conway, XIV, 9.
"French Revolution, The, Illustrated by Mirabeau's Career," H. von Holst on. G. Koerner, X, 4823.
French University Students. Theodore Stanton, VII, 3839.
Freytag, Gustav. The Lost Manuscript, I, 646 to III, 1822; Martin Luther, X, 5063, 5072, 5082, 5095, 5111, 5121, 5127, 5149, 5154, 5159.
Freytag, Gustav. Edward C. Hegeler, I, 640.
Freytag, Gustav. In Memoriam. Edward C. Hegeler, IX, 4487.
Friar, The. (Poem.) Anon., III, 1577.
Friar, The. A Song. Words by Paul Carus. Music by O. H. P. Smith, XIV, 305.
Friedman, Isaac K. To Longfellow, Hawthorne and Thoreau. (Poem.) III, iii, 1618.
Friends or Slaves. An Appeal to Congress. Paul Carus, XVI, 146.
From Goethe's Wilhelm Meister. (Poem.) X, 4885.
Frost and Freedom. Felix L. Oswald, V, 2803.
Froude, Anthony, The Pilgrimage of. Moncure D. Conway, VIII, 4279, 4287, 4300.
Fuld, Ludwig. Development of the Forms of Crime, III, 1765.
Fulfil, Not to Destroy, To. Paul Carus, IV, 2235.
Fundamental Problems, In Reply to Criticisms of. Paul Carus, III, 1893, 1904, 1917, 1990; IV, 2371, 2413.
Funk and Wagnall's New Dictionary. T. J. McCormack, VIII, 4036.
Future Life. (Poem.) W. Schuyler, V, 2937.
Future Life, A. (Poem.) Louis Belrose Jr., II, 1351.
Future Life, Common Consent and the. Richard A. Proctor, I, 237.
Fylfot and Swastika. Paul Carus, XVI, 153, 356.

Gage, Lyman J. Chicago and Its Administration, XI, 193; Is the Banking System a Monopoly? II, 978; Money and Its Functions, V, 2715; Trusts and Unions, II, 959.
Gandhi, Virchand R. Obituary Notice. Mrs. Charles Howard, XVI, 51.
Garbe, Richard. The Redemption of the Brahman, VII, 3804, 3818, 3832, 3842, 3848, 3857, 3866, 3874.

Garczynski, E. R. An Open Letter from an Occultist, III, 1965.
Gardener, Cornelius. Relief by Work, IV, 4647.
Gardener, Helen H. The Fictions of Fiction, IV, 2431, 2451.
Gardener of Galilee, Ben-Midrash, the. Paul Carus, V, 3019.
Gardiner, John. Mr. Grant Allen's Millennium, IV, 2659.
Gardner, W. H. An Evening With the Spiritualists, XV, 721; Human Sacrifice, VIII, 3991, 4000; A Lethean Apocalypse, XII, 357; The Question that Has No Answer, IX, 4394.
Garrison, William Lloyd, Jr. Democratic Theory and Practice, I, 316; Does Agnosticism Produce Better Results than Christianity? I, 153; Oration at Funeral of Dr. Marie Zakrzewska, XVI, 386.
Gaule, Professor. The Meaning of Death, III, 1989.
Gauss, E. F. L. Goethe and Schiller's Xenions, VIII, 4004; The So-called Mystery Plays, XIV, 415; The Treasure Digger. (A Poem translated from Goethe.) X, 4885; A Tribute to Friedrich Schiller. (Poem.) XIX, 257.
Gayatri, The Significance of the, XVI, 115.
Geldzaeler, M. "The Third Commandment," XIX, 379.
Gems from the German. Mary Morgan (Gowan Lea). Poems, III: Adaptation from an Old Song, iii, 1690; By the Shore. Gottschalk, 1638; Early Sorrow. Moritz Hartmann, 1722; Farewell. Eichendorff, iii, 1762; Good Deeds. Claudius, iii, 1762; Hope. Rückert, iii, 1738; In Germany's Beautiful Land. Eichendorff, iii, 1690; In My Bark. Meissner, iii, 1714; In My Life So Drear and Lonely. Heine, iii, 1750; Joy. Schiller, iii, 1762; Joy and Pain. Herm. Neumann, 1638; My Wish. Von Platen, iii, 1690; O Spring-Tide, Come! Ernst Schultze, 1722; Rest. Tiedge, iii, 1714; The Brook. Hoffmann von Fallersleben, iii, 1738; The Poet's Answer. Goethe, iii, 1714; To a Rose. Chamisso, 1722; To Oneself. Paul Fleming, iii, 1762; Whose Life is Sorrow. Von Platen, 1638.
Gems of Buddhist Poetry. Paul Carus, XX, 156.
Generalization. C. P .Cranch, IV, 2161.
Generation Without Prospects, A. Morrison I. Swift, II, 1410.
Genesis, The Legends of. Hermann Gunkel, XV, 261, 385, 450, 526, 582, 650.
Genius, The Development of. Lucien Arréat, II, 886.
Genone, Hudor, *pseud. See* William J. Roe.
Geoffrey, C. P. Is Religion Dead? III, 1943; Thanksgiving Day, III, 1955.
Geometry by Paper-Folding, Instruction in, XVI, 55.
Geometry, A Flaw in the Foundation of. Translated from the German of Hermann Grassmann, II, 1463.
Geometry, The Foundations of. George Bruce Halsted, XVI, 513.
George, Henry, The Perplexed Philosopher of. Louis Belrose, Jr., VII, 3665.
George's Theory Proved and Disproved by Theology. B. F. Underwood, I, 247.
German in America, The; or, The Community of Interests Between American and Teutonic Civilization. Paul Carus, XIII, 626.
German Influence on America. B. F. Underwood, I, 357.
German Literature of the Eighteenth Century, The Significance of. John Firman Coar, XVIII, 733.
Germany and the United States. William Weber, XIII, 599.
Ghost-Making Extraordinary. Henry Ridgely Evans, XIX, 65.

Ghost Stories. A Study in Folk-Lore. L. J. Vance, II, 1247, 1259, 1273.
Ghosts. Paul Carus, V, 2811.
Ghosts and the Belief in Ghosts. Paul Carus, VI, 3106.
Ghosts, A Modern View of. Alice Bodington, VI, 3090, 3103.
Gibson, Horatio G. A Word that Hath Been—A Sound Which Ever Lingers, XVII, 681.
Gifford Lectures, The. Reported. John Sandison, XII, 243; XV, 176.
Gifford Lectureships, The. With Portrait. R. M. Wenley, XIII, 72.
Gilbert, G. K. John Wesley Powell. A Biography. V. The Investigator, XVII, 228, 281; VI. The Promotor of Research, 342.
Gilgamesh and Eabani: The Trusts and the Unions. Paul Carus, XVIII, 291.
Gill, William I. A New Theory of Monism, I, 454.
Gilliland, M .S. The Evolution of Character and its Relation to the Commonweal, I, 63.
Gilman, Theodore. Ambiguities, XIX, 385.
Gissac, F. de. Need of an American Department of Public Instruction and Fine Arts, III, 2036; Old Chivalry, IV, 2455; The Universal Synthesis, VII, 3629.
Gissac, F. de. Obituary. Paul Carus, X, 5125.
Gizycki, Georg von. The Conservation of Energy in the Moral World, II, 1397; Determinism Versus Indeterminism, I, 729, 758; Life and Death, II, 1384; Nature and Eternal Youth, II, 1403.
Gobineau. Paul Topinard, XV, 510.
Gobineau, Count. Paul Carus, XV ,440.
God. Paul Carus, IV, 2305.
God a Mind? Is. Paul Carus, V, 2978.
God and Evolution. (Poem.) W. H. Carruth, XII, 698.
God and Immortality, Professor Haeckel's Monism and the Ideas of. Paul Carus, V, 2957.
God, Belief in. (Gifford Lectures.) F. Max Müller, V, 2731.
God, The Conceptions of. Paul Carus, V, 2771.
"God," The Derivation of the Word. Calvin Thomas, IV, 2306.
God, Freedom, and Immortality. Paul Carus, III, 1625.
God "He," Why We Call. Merwin-Marie Snell, VII, 3764.
God-Idea, The Evolution of the. C. Staniland Wake, VI, 3323.
God-Idea of the Japanese, The. Harris Learner Latham, XX, 449.
God in Evolution. C. Staniland Wake, III, 1997.
God in Man, Worship of. Elizabeth Cady Stanton, VII, 3850.
God is Love. A Hymn, XII, 702.
God? Is There a. E. P. Powell, IX, 4619.
God-Maker Man, The. (Poem.) Don Marquis, XX, 694.
God of Atheism, The, and the Immortality That Obtains in the Negation of the Ego-Entity. Paul Carus, VIII, 4226.
God of Iron, The. (Hymn with Music.) Paul Carus, XII, 188.
God, The Personality of. Correspondence Between Père Hyacinthe Loyson and Dr. Paul Carus, XI, 618.
God, The Responsibility of. Paul Carus, X, 4803.
God, A Self-Sacrificing. Henry W. Wright, XIX ,745.
God Tenable? Is the Idea of. Clémence Royer, IV, 2426.
God, A Vain Search for. Hermann Balz, XII, 28.

God's Presence With His People. Hudor Genone, VII, 3827.
Gods, Mothers and Sons of. Moncure D. Conway, VII, 3671, 3687, 3703.
Godhead, The Holy Spirit, the Female of the. Francis Jay, X, 4770.
Godward, a Hymn. Paul Carus, XII, 128.
Goethe, Johann Wolfgang von. Bequest. (Poem.) Tr. by Paul Carus, XVI, 696; Development of the Child. (Poem.) Tr. by Paul Carus, VII, 3878; Immortality. (Poem.) Tr. by Paul Carus, II, 1351; One and All. (Poem.) Tr. by Paul Carus, XVI, 695; Rhapsody on Nature. Tr. by Paul Carus, VIII, 4135; The Treasure Digger. (Poem.) Tr. by E. F. L. Gauss, X, 485.
Goethe, Johann Wolfgang von, a Characterization. Paul Carus, XI, 636.
Goethe, a Buddhist. Paul Carus, X, 4832.
Goethe and Schiller's Xenions. E. F. L. Gauss, VIII, 4004; Paul Carus, VIII, 3939, 3948, 3955, 3965.
Goethe and the Development Hypothesis. Calvin Thomas, II, 815, 847.
Goethe on Evolution. Ernst Haeckel, IV 2111.
Goethe, Two Philosophical Poems of. Paul Carus, XVI, 694.
Goethe's Monism. Paul Carus, II, 782.
Goethe's View of Immortality. Paul Carus, XX, 367.
Goeze, The Rev. J. M., and Lessing. Paul Carus, XI, 437.
Goldbeck, Robert. American War March. (With Music.) XII, 384.
Golden-Rule Treaty with China, and Our Missionaries, Our. Moncure D. Conway, XV, 321.
Good and Evil as Religious Ideas. Paul Carus, IX, 4642.
Good and Evil in Fiction, The Principles of. Cora H. Palmer, III, 1502.
Good, The Omnipotence of. Woods Hutchinson, IX, 4743.
Good-Will, International. Paul Carus, XIII, 373.
Goodwin, T. A. The Song of Songs, IX, 4671, 4688, 4695.
Gordon, M. L. Shall We Welcome Buddhist Missionaries to America? (With Editorial Reply.) XIV ,301.
Gore, G. Some Relations of Mind to Morality and Progress, I, 555; Some Relations of Science to Morality and Progress, I, 421, 458.
Gorki, Maxime. Ossip-Lourié, XIX, 513.
Gospel of Buddha, The, A Japanese Translation of. Paul Carus, IX, 4404.
Gospel on the Parisian Stage, The. Moncure D. Conway, XIII, 449.
Gospel Parallels from Pâli Texts. Translated from the Originals. Albert J. Edmunds, XIV, 114, 246, 358, 559, 684; XV, 43.
Gospel Village, The. By One Who Sojourned There, I, 303.
Gospels of Jesus and Paul, The. Joseph C. Allen, XVIII, 37.
Gospels, The Source of the. Paul Carus, II, 1079.
Gotama the Buddha, The Canonical Account of. A. J. Edmunds, XII, 485.
Gould, F. J., The First Christians According to, XVI, 116.
Gould, George M. A Dream of Alchemy, III, 1859; Dreams, Sleep and Consciousness, II, 1433, 1444; The Ethics of Economics, I, 689, 721, 747; The Ethics of Hypnotism, IV, 2172; The Modern Frankenstein, III, 1745, 1754.
Government by Writs of Injunction. M. M. Trumbull, VIII, 4071.
Government, The Failure of Local. E. D. Cope, VIII, 4159.
Government, The Province of. Charles Carroll Bonney, XV, 129.
Gowan Lea, *pseud. See* Mary Morgan.
Grand's, Sarah, Ethics. T. Bailey Saunders, IX, 4447.

Graphic Method and the Doubling of Consciousness, The. A. Binet III, 1919.
Grasshopper, The. Paul Carus, VII, 3663.
Grassmann, Hermann. A Flaw in the Foundation of Geometry, II, 1463.
Gravitation, Le Sage's Theory of, and Falb's Theory of Earthquakes. Wilhelm Stoss, II, 804.
Gravity, The Mystery of. George Stearns, I, 557.
Greatness as a Fine Art. S. Millington Miller, IX, 4591.
Greece, The Ethics of. W. L. Sheldon, VII, 3521.
Greek Religion and Mythology. Paul Carus, XIV, 513, 577, 641, 705; XV, 1.
Green's, Professor, Bridge. George M. McCrie, IX, 4387.
Greene, William Brenton. The Refuted Religion of Science, X, 5015.
Griffen, A. M. The Death Penalty, I, 572.
Groszmann, Maximilian P. E. The Estrangement Between America and Germany, XIII, 616.
Grotius Celebration at Delft, July 4, 1899, The. Thomas J. McCormack, XV, 181.
Gruet, Jacques, Calvin's Ethical Victim. Moncure D. Conway, X, 5055, 5068.
Grumbine, J. C. F. The Approaching New Religion, III, 1799; The Chemistry of Pleasure, IV, 2692; Pleasure in Selfishness and Altruism, V, 2869; The Present Religious Revolution, V, 2975, 3001; Spiritualism. In Reply to Max Dessoir, VII, 3755; Wallace on Darwinism, V, 2813
Grünwedel, Albert. The Temples and Archæological Treasures of Burma, XV, 464.
Guide-Post, The. A Fable. Hudor Genone, II, 1182.
Guimet Museum of Religions, The. Theodore Stanton, XII, 669.
Gunkel, Hermann. The Legends of Genesis, XV, 261, 385, 450, 526, 582, 650.
Gunkel Versus Delitzsch. Paul Carus, XVIII, 226.
Gunlogsen, A. H. The Commonwealth of Iceland, IV, 2328; The Historical Data of the Commonwealth of Iceland, IV, 2338; The Philosophy of the Vedanta, IV, 2131; Sitaharanam, The; or, the Rape of Sita, III, 1622, 1637, 1662, 1672, 1698, 1710, 1720, 1734, 1743; The Sources of the Edda, IV ,2408.
Gunning, Mrs. Mary. Eastern Notes, IV, 2261.
Gunning, William D. Katzenjammer, I, 4; Memory, I, 361; II, 1359; The Old Man of the Sea, I, 507; Putting off the Old Man Adam, I, 67; Religion, Old and New, III, 1883; Tolstoy and Primitive Christianity, I, 398.
Gunning, William D. Memorial Address. Frederick May Holland, II, 1271; The Memorial Service to. Paul Carus, II, 1278.
Gutzlaff, Charles, on Buddhism. Paul Carus, X, 4820.
Guyau's Faith. M. Alfred Fouillée, III, 1611.
Guyot, Yves. France and the Vatican, XIX, 369; State and Church. (A Reply with Editor's Rejoinder.) XIX, 635; "State and Church," XIX, 766; The Paris Peace Congress and the Transvaal War, XIV, 756.

Haeckel, Ernst. The Cellular Soul, IX, 4439; Epigenesis or Preformation, IX, 4513; The General Phylogeny of the Protists, IX, 4401; Goethe on Evolution, IV, 2111; The Kingdom of Protista, IX, 4423; The New Course of German Politics and the Purport of Its World-Conception,

VI, 3215; Phylogeny and Ontogeny, V, 2967; The Phylogeny of the Plant-Soul, IX, 4458; The Problem of Progressive Heredity, VIII, 3975.
Haeckel as an Artist, Professor. Paul Carus, XX, 428.
Haeckel's Confession of Faith, Professor. Paul Carus, VII, 3528.
Haeckel's New Philogeny, Professor. Thomas J. McCormack, IX, 4369, 4401, 4423, 4458.
Haeckel's Work on the Artistic Forms of Nature, XVI, 47.
Hall, J. Cleveland. Life After Death. A Comment on Hoffmann's Story of Tante Fritzchen, XIV, 123; The Value of Ethical Cult. Comment on Dr. Moncure D. Conway's Article, "Ethical Cuture Versus Ethical Cult," XV, 150.
Hallock, Charles. The Body of the Future Life: Is It Electrical? XVII, 657.
Hallucinations and Alienation of Personality. Th. Ribot, IV, 2691.
Halsted, George Bruce. Hidalgo and Morelos the Forerunners of Mexican Independence, XIII, 118; Lobachévski, XII, 411; Science on the Conduct of Life, XII, 65.
Hammurabi and Amraphel. Hugo Radau, XVII, 705.
Hammurabi. Babylonian King (2250 B. C.) His Newly Discovered Code of Laws. Paul Carus, XVII, 274.
Hanaford, Phoebe A. Gisela Hegeler. (Poem.) VI, 3349.
Happiness. (Poem.) Count Leo Tolstoy, IV, 2645.
Happiness. (Poem.) Mattie Miner-McCaslin, VIII, 4332.
Happiness and Ethics. E. C. Hegeler, II, 1169.
Happiness and the Gospel of Work. Victor Yarros, VII, 3807.
Happiness, Ethics and the Pursuit of. Franz Staudinger, III, 2102.
Hard Times Teach, The Lesson that. Paul Carus, V, 3042.
Harmony of the Spheres, (Astronomical). Paul Carus, I, 33.
Harmony of the Spheres, The; A Study in Comparative Religion. Paul Carus, XX, 220.
Harmony, On the Causes of. Ernst Mach, VIII, 4136.
Harney, George Julian. The Abbé Lamennais. The Christian Saint in Our Republican Calendar, V, 2959; The Labor Parliament of England, V, 2805; A Review of "Wheelbarrow" from the *Newcastle Chronicle*, IV, 2631; William James Linton, V, 2969.
Harney, George Julian; the Last of the Chartists, XI, 246.
Harney, George Julian. Obituary Notice. Thomas J. McCormack, XII, 116.
Harney's, Mr., Reminiscences, IX, 4604, 4609.
Harper, Robert M. Deathless. (Poem.) X, 4838.
Harper, Wm. R.; President Harper's Bible Criticism. Paul Carus, VIII, 3996.
Harris, J. A. The Knowable. (Poem.) IV, 2304.
Harris, J. Arthur. A New Theory of the Origin of Species, XVIII, 193
Haupt, Paul. Biblical Love-Ditties, XVI, 291.
Haven for Weary Minds. Enrico Bignami, XX, 696.
Hawaiian Treaty and the Monroe Doctrine, The. G. Koerner, VII, 3623.
Hawkins, Chauncey J. Excavations and the Bible, XIX, 1.
Hawthorne, Nathaniel, An Exhumed Sketch by. And Some Reflections Thereon. M. D. Conway, III, 1968.
Hayashi, D. (Tr.) Four Brahman Pandits Anxious to Avoid Death. Trans-

lated from the Chinese, X, 5046; The Man in the Well. A Parable Translated from a Chinese Sutra, XI, 503.
Hayden, N. W. J. The Cross in Japanese Heraldry, XIV, 124.
Headley, T. G., a Modern Wiclif. Theodore Stanton, XVIII, 221.
Healy, M. F. Character, XIX, 510.
Hearn, Lafcadio; the Interpreter of Japan. K. K. Kawakami, XX, 624.
Heart of Man as Mirrored in Religious Art, The. Paul Carus, XII, 236.
Heart of Oak Books. T. J. McCormack, X, 5132.
Heat, The Theory of. Ernst Mach, XVI, 641, 733.
"Heathen, An Unconverted," Dr. Anandabia Joshee. Sara A Underwood, I, 156.
Heaven and Hell. (Poem.) William Herbert Carruth, IX, 4356.
Heaven, The Kingdom of. Hudor Genone, VII, 3836.
Heavenly Father and Mother. Elizabeth Cady Stanton, VII, 3765.
Heavenly Rest. (Poem.) Wm. Schuyler, II, 921.
Hebrew Conception of Animals. Countess Martinengo, XV, 110.
Hebrew Fiction. Rev. Edward Day, XVII, 641.
Hedonism and Asceticism. Paul Carus, III, 1517.
Hegeler, Edward C. The Basis of Ethics, I, 18; Amendments and Answer to Criticisms of "The Basis of Ethics," I, 94; Dishonesty of the Coinage Law of 1878, X, 5104; Do Not Force Your Religion on Others, VII, 3799; Duty of the Hour, X, 5103; Free-Trade or Protection, II, 1283; Gustav Freytag, I, 640; IX, 4487; Happiness and Ethics, II, 1169; The Homestead Affair, VI, 3351; Jails and Jubilees, a Criticism of Mrs. Elizabeth Cady Stanton's Article, I, 212; A Rejoinder to Mrs. Stanton, I, 407; The Lutheran Church and Science (Laying of a Corner-Stone), III, 1811; The Kernel of Religion. (Reply to Criticism of *Freidenk*er on "The Lutheran Church and Science.") III, 2066; Matter and Its Qualities, II, 854; Religion and Science, IV, 2473; Remarks on Th. Ribot and Francis E. Abbot, I, 348; The Remonetization of Silver, X, 4935; The Soul, I, 393; Extracts from "The Soul," III, 1539; Extracts from Previous Essays on Immortality, III, 2068; To the Readers of *The Open Court,* I, 621; Supplement to the Statements Relating to the Resignation of the Late Editors, I, 693; What the Monistic Religion is to Me, I, 725.
Hegeler, Gisela. A Funeral Address. Paul Carus, VI, 3279; Gisela Hegeler. (Poem.) Phœbe A. Hanaford, VI, 3349.
Heinemann, A. H. The Indian Question, XII, 756; Selfishnesss, a Psychological Argument, V, 2869; The Preservation of Moral Purity in Children, III, 1607.
Heinzen, Karl. K. Peter, I, 451.
Hell and Its Restoration, The Overthrow of. Leo Tolstoy, XVII, 321.
Helmholtz, Robert von. Robert Gustav Kirchhoff, II, 783.
Hemispheres, The Two. B. W. Ball, I, 11.
Hemispheric Region, The. Paul Carus, IV, 2295.
Henderson, G. L. Birth Song. (Poem.) VIII, 3998; The Dear Old Hand. (Poem.) VII, 3549.
Henism, The Wrong Method of. Paul Carus, VIII, 4067.
Henning, Charles L. Anarchism Among Primitive Peoples, XV, 702; Hiawatha and the Onondaga Indians, XVI, 459, 550.
Heraclitus on Character. Paul Carus, XX, 42.

Heraclitus Transfigured. A Poem. Henrietta R. Eliot, XIII, 57.
Herbart, Johann Friedrich. A Moment of My Life, VI, 3220.
Herbert, William. A Rhyme of Thomas the Doubter, II, 1422.
Herbin, James. Drummond's Natural Law in the Spiritual World, II, 1215.
Heredity. (Poem.) Alvan F. Sanborn, VII, 3830.
Heredity and the A Priori. Paul Carus, IX, 4540.
Heredity, Cellular Genesis Explains. T. B .Wakeman, VII, 3871.
Heredity, The Problem of Progressive. Ernst Haeckel, VIII, 3975.
Hering, Ewald. On Memory as a General Function of Organized Matter, I, 141, 169.
Hertwig, J. G. The Meaning of State, VI, 3171; Sunday Laws, II, 1421.
Hertz, Prof. H., The Electrical Experiments of. T. J. McCormack, III, 1679, 1705.
Hewavitarne, The Mudaliyar, Obituary of. Paul Carus, XX, 314.
Heysinger, I. W. Abou ben Adhem, Expurgated from Superstition. (Poem.) XIX, 703.
Hiawatha and the Onondaga Indians. Charles L. Henning, XVI, 459, 550.
Hibbard, Geo. L. Oaths, IV, 2712.
Hibbert Lectures and the Gaulish Pantheon, The. S. Arthur Strong, II, 1297.
Hidalgo and Morelos, the Forerunners of Mexican Independence. G. B. Halsted, XIII, 118.
Higgins, H. H. The Individuality of Atoms and Molecules, II, 1011, 1025; Monism and Dualism. (In Reply to the Criticisms of Mr. E. C. Hegeler.) III, 1816; On the Life and Letters of Charles Darwin, II, 1231, 1239.
Higginson, Thomas Wentworth. The Stronghold of the Church, I, 477.
Highton, Henry E. The Judges of Jesus, Again. (With Editorial Comment.) XV, 507.
Hindu Legend. (Poem.) Gertrude Alger, I, 324.
Hinduism Different from Buddhism. Paul Carus, XX, 253.
Hirai, Kinza, a Buddhist Convert to Christianity, XIV, 303.
Hirsch, E. G. On the Public Schools, V, 2874.
History is Transfigured by Myth, How. Paul Carus, XVIII, 690.
History, The Value of Doubt in the Study of. M. M. Trumbull, I, 715.
Ho Theos Meta Son. (Poem.) Gowan Lea, I, 469.
Hoenbroecht, Count. Paul Carus, XI, 311.
Hokusai, a Japanese Artist. Paul Carus, XVI, 440.
Holland, Frederick May. America's Experience of Low Tariffs, IV, 2573; The Blue Laws, I, 92; Booty's Ghost, IX, 4751; Byron, IX, 4425; Columbus and the Cabots, VI, 3474; Competition and Progress, V, 2884; Dickens in America, IX, 4580; Donnybrook Plan of Reform, VI, 3143; Emerson Fifty Years Ago, V, 2787; Every Man in His Place, V, 2924; Frances Wright, IX, 4623; Frederick Douglass, IX, 4415; How to Avoid Strikes, IX, 4536; In Defense of Civilization, IV, 2661; King Voltaire, I, 6; Last Summer's Lesson, VII, 3921; Leading Principles in Ethics, IV, 2627; New Reforms, IV, 2603; New Views of Religion and Ethics, I, 519, 581; No Voters Without Representatives, VIII, 4191; Prof. William D. Gunning, Memorial Address, II, 1271; Prometheus Unbound, I, 483; Reform on Scientific Principles, VI, 3223; The Right to be a Millionaire, X, 5052; The Salvation of Faust, VII, 3831; Shall Colored Citizens be Banished? III, 2079; A Sheepish Tax, IV, 2502; Socialism and Transcendentalism,

V, 2812; The Soul of the Bishop, VIII, 4097; Tariff Reform, 1776 and 1892, VI, 3367; A Test of Conduct, IV, 2676; Twentieth Annual Convention of the Free Religious Convention, I, 235; The Twentieth Century, IX, 4703; Open Still, VII, 3695; Our Clergywomen, VI, 3121; Our Right to Trade Freely, VI, 3425; 1776 and 1892, VI, 3367; What is a Liberal Education, VII, 3631; "Woe to the Rich," X, 5039; Woman and the Tariff, IV, 2383; Woman's Martyrs, V, 2999.

Holmes's Anti-Dogmas. Felix L. Oswald, VIII, 4280.

Holst, H. von, on "The French Revolution Illustrated by Mirabeau's Career." G. Koerner, X, 4823.

Holtzmann, Heinrich Julius. Paul Carus, XVI, 257.

Holy Days. Perry Marshall, VII, 3554.

Holy Ghost, The Sin Against the. Paul Carus, III, 1904.

Holy Saint Josaphat of India, The. Andrew D. White, XV, 284.

Holy Spirit, The, the Female of the Godhead. Francis Jay, X, 4770.

Holyoake, George Jacob. Apart from Christianism, X, 5000; Commercial Morality, XI, 249; Conquests of Investigation, X, 4899; Different Stages of Free Thought, X, 4880, 4890, 4922; The Distinctiveness Made Further Evident, X, 4978; The Ethical Method of Controversy, X, 4994; How Secularism was Diffused, X, 4959; Morality Independent of Theology, X, 4984; Open Thought the First Step to Intelligence, X, 4871; Secularist Ceremonies, X, 5088; Self-Extending Principles, X, 5041; Separateness in Religion, I, 510; Stationariness of Criticism, X, 4903; Three Principles Vindicated, X, 4927; Through Oppositior to Recognition, X, 5036.

Home of God, The. (Poem.) Pierce C. Freeth, XIV, 370.

Homestead Affair, The: A Criticism of the Remarks of General Trumbull, and a General Consideration of the Labor Problem. E. C. Hegeler, VI, 3351.

Homicide Justifiable? When is. Charles K. Whipple, II, 1236.

Homo Alalus. (Poem.) L. L. Rice, XIV, 512.

Hope Eternal, A Doubter's. Wm. Arch. McClean, V, 2820.

Horses, The Strike of the. Paul Carus, VIII, 4275.

Hosea. C. H. Cornill, IX, 4479.

Houdin, Robert-. Henry Ridgely Evans, XVII, 714.

How Did He Use His Opportunities? Morrison I. Swift, VII, 3640.

How Far Have We Strayed from Christianity? Paul Carus, XIX, 577; XX, 57.

"How Far Have We Strayed from Christianity?" In Reply to. T. E. Savage, Rev. R. J. Campbell and Rev. J. W. Edwards, XIX, 764; Wm. E. Barton, XX, 57.

Howard, Mrs. Charles. The Death of Mr. Virchand Gandhi, XVI, 51.

Howells, W. D. What Shall it Profit? (Poem.) V, 2810.

Howerth, I. W. A Great Social Need, XII, 224; Some Characteristics of Professor Huxley, XV, 517.

Howton, Arthur. The Nature and Induction of the Hypnotic States by an Hypnotic Subject ,VI, 3137.

Huc and Gabet, Travels of. Paul Carus, XII, 418.

Hughes, Thos. P. The Mosque Life of the Muslim, XX, 321.

Hugo, Victor; His Creed. (Poem.) Tr. by Row, II, 854.

Human Immortalities, the Old and the New. Thaddeus B. Wakeman, XX, 95.

Human Sacrifice. W. H. Gardner, VIII, 3991, 4000.
Humanity of the Stones, The. Abel Andrew, X, 5135.
Humanity's Tangled Strands. Irene A. Safford, VIII, 4184.
Hume, R. W. The Signs of the Times, IV, 2519.
Hunger After Righteousness, IV, 2165.
Hus, Henri. Hugo de Vries, XX, 713.
Hutchinson, Woods. The Beauty of Death, IX, 4639; Courage the Chief Virtue, XII, 193; The Dog's Boilers and Their Fuel, XX, 417; The Dog's Racing Levers and Burrowing Outfit, XX, 523; Life Eternal, X, 4855; The Omnipotence of Good, IX, 4743; The Strength of Beauty, X, 4951, 4969; The Weapons and Tools of the Dog, XIX, 205; What the Dog is Built to Do, XVIII, 577.
Huxley. A Discourse at South Place Chapel, London. Moncure D. Conway, IX ,4711.
Huxley, Some Characteristics of Professor. Ira W. Howerth, XV, 517.
Huxley's Church, Professor. Paul Carus, III, 1590.
Hylo-Idealism, or the Brain-Theory of Mind and Matter. R. Lewins, VII, 3428.
Hymn to Nature, A. (Poem.) Edwin Emerson, XX, 511.
Hymn to the Sun. (Poem.) Sir C. E. Carrington, XVI, 316.
Hymns, Adventures of Two. Moncure D. Conway, IV, 2571.
Hypnotic States, The Nature and Induction of the, by an Hypnotic Subject. Arthur Howton, VI, 3137.
Hypnotism. B. F. Underwood, I, 297.
Hypnotism and Modern Psychology. J. Luys, III, 1835.
Hypnotism, The Dangers of. Paul Carus, IV, 2160.
Hypnotism, The Ethics of. George M. Gould, IV, 2172.
Hypnotism, The Significance of. Paul Carus, IV, 2129.
Hypnotism? What is. Paul Carus, III, 1958.
Hypocrisy, The Praise of. An Essay in Casuistry. G. T. Knight, XVII, 533.
Hysterical Individuals, The Relation Between the Two Consciousnesses of. A. Binet, III, 1751.

I Am. (Poem.) Voltairine de Cleyre, VI, 3118.
"I Do Not Know." (Poem.) Sara A. Underwood, I, 273.
Ibsen, Brandt a Dramatic Poem by. Ednah D. Cheney, IV, 2557, 2579.
Iceland, The Commonwealth of. A. H. Gunlogsen, IV, 2328.
Iceland, The Historical Data of the Commonwealth of. A. H. Gunlogsen, IV, 2338.
Icelandic Literature, The, III, 1966.
Icons, Russian. Paul Carus, XVIII, 449.
Ideal, The. (Poem.) W. F. Barnard, I, 137.
Ideal, The American. Paul Carus, V, 2807.
Ideals. (Poem.) Gowan Lea, I, 724.
Idealism and Physical Science. W. M. Salter, I, 552.
Idealism and Realism. (Relative to the Essay of M. Alfred Binet, "Sensation and the Outer World.") Paul Carus, III, 1553.
Idealism, A Misconception of. W. M. Salter, I, 478.
Idealism, Positive. G. M. McCrie, IV 2531.
Idealism, Realism, and Monism. Paul Carus, II, 919.

Ideas, The Assay of Abstract. Paul Carus, II, 1422.
Ideas, The Life and Growth of. Paul Carus, I, 756.
Ideas, The Rôle of, in the Constitution of Personality. Th. Ribot, V, 2742.
Ideas, Their Origin and Destiny. Paul Carus, VII, 3529.
Identity in Change. In Reply to Mrs. Hopper's Question, Can There Be a New Christianity? Paul Carus, X, 4764.
Identity of Religious Thought in Greece and India. H. Oldenberg, X, 5034.
Idolatry. Paul Carus, VII, 3619.
Idols. (Poem.) Anon., II, 1048.
If He should Come. (Poem.) William Herbert Carruth, III, 1978.
Ignoramus and Inveniemus, not Ignorabimus or Invenimus. Paul Carus, II, 903.
Igorotes, The. Paul Carus, XIX, 113.
Image Worship. Paul Carus, XIX, 21.
Imago. (Poem.) Charles Alva Lane, VIII, 4078.
Immortality. (Poem.) Matthew Arnold, I, 724.
Immortality. (Poem.) Goethe, II, 1351.
Immortality. (Poem.) J. Leonard Levy, XIV, 253.
Immortality. (Poem.) J. W. Powell, VIII, 4335.
Immortality. (Poem.) Solomon Solis-Cohen, I, 700; XIV, 639.
Immortality. (Poem.) Viroe, IX, 4438.
Immortality. A Funeral Address. T. B. Wakeman ,VI, 3487.
Immortality. A Hymn. With Music. Paul Carus, XII, 58.
Immortality a Scientific Truth. Paul Carus, VIII, 4155.
Immortality and Science. Paul Carus, V, 3023.
Immortality, The Curve of. T. J. McCormack, XIV, 314.
Immortality, The Curve of. Mathematical Analogy to Death and the Resurrection. A Septuagenerian. Appendix to May, 1900, XIV, 320+.
Immortality Discussed. E. P. Powell, IX, 4631.
Immortality, Illustrative of the Doctrine of. Extracts from Previous Essays of Mr. E. C. Hegeler, III, 2068.
Immortality of the Soul. Paul Carus, XIX, 363.
Immortality of the Soul. Hereward Carrington, XIX, 697.
Immortality, Personal. Daniel Greenleaf Thompson, I, 172.
Immortality, Personal. E. H. Rood, II, 998.
Immortality that Science Teaches, The. Lester F. Ward, I, 199.
Impossibility of Conscious Survival, On the. Hereward Carrington, XX, 250.
In Mars, What Avatar? (Poem.) Don Marquis, XX, 183.
In Memoriam. To General M. M. Trumbull. (Poem.) Voltairine de Cleyre, VIII, 4158.
In Memoriam of M. M. Trumbull. (Poem.) Samuel B. Putnam, VIII, 4261.
In Nubibus. The Cogitations of a Smoking Philosopher. Canon G. J. Low, XI, 116, 155, 424.
In the Beginning. Hudor Genone, VII, 3776.
In Touch. (Poem.) Wilbur Larremore, IV, 2673.
Independence, The Story of the Declaration of. Moncure D. Conway, V, 2859.
India, Cross or Crescent in. Frederick Austin Ogg, XVII, 738.
India, Modern. A. Christina Albers, XIX, 588, 657.
Indian Burial Customs, Concerning. William Thornton Parker, XVI, 86.
Indian Chieftain on the Devil, An. J. J. Emmengahbowk, XV, 376.

Indian Graves, A Visit to Quinault. Laetitia Moon Conard, XIX, 737.
Indian Question, The. A. H. Heinemann, XII, 756.
Individual Impetus, Import of. Paul Carus, IX, 4444.
Individuals, The Importance of. William James, IV, 2437.
Individualism and Democracy in England. Amos Waters, VI, 3311.
Individualism and Political Economy. Victor Yarros, VII, 3591.
Indo-European, Two Perils of the. E. D. Cope, III, 2052, 2070.
Industry, Our One Adult. James Jefferson Dodge, VI, 3386.
Industries, Diffusion of. F. B. Taylor, I, 565.
Infants and Deaf-Mutes, The General Ideas of. Th. Ribot, XIII, 164.
Infidelity. R .B. Westbrook. (From the *Freethinkers' Magazine.*) III, 1709.
Infinite a Religious Idea? Is the. Paul Carus, V, 2732.
Ingersoll, Col. Robert G., A Defender of Agnosticism. Paul Carus, III, 1554.
Ingersol,, Col. Robert G., Science of. W. M. Boucher, III, 1620.
Ingersoll-Buckley-1892. (Poem.) Viroe, VI, 3204.
Inquiry, The Curbing of the Spirit of. Ernst Krause (Carus Sterne), XIV, 607.
Inquiry, The Unshackling of the Spirit of. Ernst Krause (Carus Sterne), XIV, 659.
Inquisition? Is the Church Responsible for the. Paul Carus, XI, 225.
Instinct and the Intelligence in Chicks and Ducklings. C. Lloyd Morgan, VIII, 4058.
Instinct, Some Definitions of. C. Lloyd Morgan, IX, 4635.
Institutional Church, The. Celia Parker Woolley, IX, 4419.
Instruction, Need of an American Department of Public——and Fine Arts. F. de Gissac ,III, 2036.
Instruction, Playful, and Genius. Paul Carus, XIII, 566.
Intellections. J. W. Powell, XII, 641.
International Arbitration Alliance, The. Moncure D. Conway, XIV, 683.
International Citizenship. Charles Carroll Bonney, XV, 218.
International Congresses at the World's Exhibition at Paris, in 1900, The, XIV, 120.
International Friendship, For the Re-establishment of. Rejoinder to Mr. William Vocke's Article. Paul Carus, XIII, 405.
International Good-Will. Paul Carus, XIII, 373.
Intimations. (Poem.) Charles Alva Lane, VII, 3822.
Introduction to a Poem. (Poem.) Louis Belrose, Jr., II, 1302.
Invasion of the South, The New. M. M. Trumbull, V, 2944.
Invocation. (Poem.) E .W. Dutcher, XIV, 564.
Irreligion of the Future, The. Ellis Thurtell, IX, 4705.
Irreligion to True Morality, Through. Corvinus, IX, 4719.
"Is" and the "Ought," The. Paul Carus, VI, 3194.
Isaiah. C. H. Cornill, IX, 4488.
Isis and Osiris, The Mysteries of. Henry Ridgely Evans, XVII, 265, 492.
Islam, The Future of. M. Aziz-ud-din Ahmad, VIII, 4339.
Islam in Egypt, Glimpses of. Emilie Hyacinthe Loyson, XIX, 418.
Islam, The Religion of. Hyacinthe Loyson, XI, 449.
Islands Wanted, An Assortment of. Joel Benton, IV, 2335.
Israel, The Conquest of Palestine and the Founding of the Kingdom of. Carl Heinrich Cornill, III, 1643.

Israel, History of the People of. From the Beginning to the Destruction of Jerusalem. C. H. Cornill, XI, 385, 483, 542, 585, 654, 733; XII, 10, 80, 166, 257.
Israel, The Migrations of the Tribes of. C. H. Cornill, III, 1633.
Israel, The Rise of the People of. C. H. Cornill, III, 1619, 1633, 1643.
Israelitish Prophecy, The. C. H. Cornill, IX, 4417.
"It Thinks." Paul Carus, I, 641.
Italian Anarchism, a Study in European Social Problems. G. M. Fiamingo, XIII, 485.
Italy, Religious Prospects of. Ednah D. Cheney, V, 2885.

Jackson, A. V. Williams. Zarathushtra, XIV, 366.
Jails and Jubilees. Elizabeth Cady Stanton, I, 175.
Jails and Jubilees . A Criticism of Mrs. Elizabeth Cady Stanton's Article. Presented by Edward C. Hegeler, I, 212; A Rejoinder to Mrs. E. C. Stanton. Edward C. Hegeler, I, 407.
James, William. The Importance of Individuals, IV, 2437.
Janes, Lewis G. Can Religion Have a Scientific Basis? I, 350; Herbert Spencer's Philosophy, V, 2991; Is the Church Worth Saving? I, 120; Kidd's *Social Evolution*, VIII, 4172; Philosophical Agnosticism and Monism, V, 2947; Religious Value of Scientific Studies, I 571.
Japan and the United States. On the Relations Between. Count Terachima, XIII, 251.
Japan, Modern Art in. Paul Carus, XX, 249.
Japan, Religion in. C. Pfoundes, IX, 4372, 4377.
Japanese Buddhism and the War with China. K. Ohara, IX, 4470.
Japanese Buddhist Priest on Christianity, IX, 4662.
Japanese Caligraphy. The Rev. Shaku Soyen, XIII, 120.
Japanese Education. Paul Carus, XX, 573.
Japanese Education, The New. Paul Carus, XIX, 631.
Japanese Floral Calendar, The. Ernest W. Clement, XVIII, 6, 107, 163, 213, 282, 351, 394, 499, 554, 615, 695, 723.
Japanese Language, Some Outstanding Characteristics of the. Harris Learner Latham, XX, 306.
Japanese Leaders. Paul Carus, XVIII, 454.
Japanese Posters. The Pure Land. Mishima. Frontispiece to No. 503 (April 1898). The Western Paradise. K. Suzuki. Frontispiece to No. 505 (June 1898).
Japanese Songs and Folk-Lore. James Irving Crabbe, XVIII, 277.
Japanese Writer's History of His Theology, A. Communicated by E. W. Clement, XX, 436.
Jastrow ,Joseph. Aspects of Modern Psychology, III, 1907; Psychology in France and Italy, III, 1956; Psychology in Germany, III, 1935; Psychology in Great Britain and the United States, III, 200.
Jastrow, Morris, Jr. C. P. Tiele, His Seventieth Birthday, XIV, 728.
Jay, Francis. The Holy Spirit, the Female of the Godhead, X, 4770.
Jefferson, Thomas, An Unpublished Letter of, VI, 3255.
Jefferson, Thomas, and Religion. E. P. Powell, X, 4943.
Jeffrey, Joseph. Some Factors in the Rising of the Negro, XVI, 764.
Jenkins, Richard. Nomotheism. (With Editorial Comments.) XII, 378.

Jephthah's Daughter at Honolulu. Moncure D. Conway, I, 86.
Jeremiah. C. H. Cornill, IX, 4527.
Jersey, The. Hudor Genone, VI, 3459.
Jesuit Mission, The, in China. Translated from the Japanese by Keijiro Nakamura, X, 5021.
Jesuit Under the X-Ray. Charles Macarthur, XVI, 367.
Jesuits and the Mohammedans, The. From the *Frankfurter Zeitung*, XIV, 179.
Jesuits, The Roman Church and the. Paul Carus, XVI, 40.
Jesuits, The Truth About the. Henri de Ladevèze, XVI, 10.
Jesus, An Illustrated Life of, by James J. Tissot. Clifton Harby Levy, XIII, 1.
Jesus Christ, The Gospel of. John Sandison, VIII, 4019.
Jesus from the View-Point of Wit and Humor, A Study of. G. W. Buckley, XIV, 158.
Jesus, The Judges of, Again. (With Editorial Comment.) Henry E. Highton, XV, 507.
Jesus, The Resurrection of. Atherton Blight, X, 4811,
Jesus, The Shape of the Cross of. Paul Carus, XVI, 247.
Jesus' Sake, For. Hudor Genone, VII, 3884.
Jew, The Wandering; A Buddhist Parallel. Albert J. Edmunds, XVII, 755.
Jews, Historical Sketch of the, Since Their Return from Babylon. Bernhard Pick, XI, 265, 337.
Jeypore Portfolio of Architectural Details, The. Paul Carus, XI, 443.
Jhering's View of Shylock's Case, Professor Von, VII, 3860.
Jim the Inventor. Wheelbarrow, II, 1455.
Jinawarawansa, the Prince Priest. Paul Carus, XIX, 638.
Job's Prayer. (Poem.) Clinton Collins, II, 1375.
Jodl, Friedrich. A Criticism of *The Ethical Problem*, IV, 2653.
Jodl, In Answer to Professor. Paul Carus, IV, 2654.
John, Presbyter. Moncure D. Conway, VIII, 4319.
Johnson, J. Norton. Akbar the Eclectic. (Poem.) XX, 565.
Johnson, W. Alexander. The Ethical Basis of Charity, II, 927.
Johnson, Willis Fletcher. Parsifal, the Legend of the Holy Grail, XVIII, 129; Questionings. (Poem.) I, 753; The Stones of Manhattan. (Poem.) III, 1518.
Johnston, Charles. The Kingdom of Heaven and the Upanishads, XIX, 705; Shankara, Teacher of India, XI, 559; Self and Eternal, X, 4847; The Upanishads and the Brahmans, X, 5079; The Vedanta Philosophy, XX, 81.
Johnston's Vedantism, Mr. Paul Carus, XX, 92.
Johonnot, Rodney F. The Relation of Matter and Spirit, IX, 4618.
Joliet, A Visit to. A Few Words About the Anarchists. Paul Carus, IV, 2538.
Jonah. C. H. Cornill, IX, 4616.
Jones, Jenkin Lloyd. Union of Liberal Clergymen, VII, 3580.
Josaphat, St., of India. (With Editorial Comment.) Edawrd Lindsey, XV, 442.
Joshee, Anandabia, "An Unconverted Heathen." Sara A. Underwood, I, 156.
Journalism, Vicious. Sara A. Underwood, I, 129.
Journalist's Confession, Boston, A. D., 2001. Dyer D. Lum, IV, 2202.
Joy, The Tidings of. Paul Carus, IV, 2643.
Jubilate, A Sermon. Paul Carus, VIII, 4047.

Judges of Jesus, Jews or Gentiles? (With Editorial Reply.) George Auld, XV, 374.
Judson, H. D., Railroad Ethics of. Paul Carus, X, 5025.
Jury System, The Sunset Club on the. M. M. Trumbull, V, 2832.
Justice. Paul Carus, VII, 3535.
Justice and Labor. Victor Yarros, VII, 3647.
Justice in Contrast with Egoism and Altruism. Wm. M. Salter, VI, 3409.
Justice? What is. Wm. M. Salter, VI, 3383.

Kamo No Chomei, The Memoirs of. Paul Carus, XVI, 252.
Kan Ying P'ien, a Religious Book of China. Tr. by Suzuki and Carus, XIX, 477.
Kant and Spencer. A Criticism. Robert Stout, XIV, 437.
Kant on Evolution. In Criticism of Herbert Spencer's Presentation of Kantism. Paul Carus, IV, 2492.
Kaplan, Bernard M. The Apostate of the Talmud, XVI, 467.
Kappamanavapuccha. (Poem.) E. P. Buffet, XIX, 380.
Karma, Another Buddhist Song. Paul Carus, XIX, 49.
Karma. A Tale with a Moral. Paul Carus, VIII, 4217.
Kassel, Charles. Androgynous Man in Myth and Tradition, XVIII, 525; The Fall of the Temple, XIX, 35.
Katzenjammer. W. D. Gunning, I, 4.
Kawakami, K. K. Yakumo Koizumi: The Interpreter of Japan, XX, 624.
Keifer, J. Warren. Did William Shaksper Write Shakespeare? XVIII, 14.
Kennedy, W. S. The Decadence of Christian Mythology, I, 71.
Kidd's *Social Evolution.* Lewis G. Janes, VIII, 4172.
Kimball, Arthur R. Present Aims, I, 243.
King Baulah, the Egyptian Version of the Story of King John and the Abbot of Canterbury. Charles C. Torrey, XIII, 559.
King, Give Us a. Wheelbarrow, II, 1133.
Kingdom of Heaven and the Upanishads. Charles Johnston, XIX, 705.
Kirchhoff, Robert Gustav. Robert von Helmholtz, II ,783.
Kirchhoff, Robert Gustav, Grammarian of the Celestial Language. Paul Carus, II, 782.
Kirk, Hyland C. The Way Out. (Poem.) VIII, 4109.
Kirkpatrick, E. A. Children as Teachers, V, 2789.
Kishimoto, Nobuta. Buddhism in Japan, VIII, 4183, 4197, 4202, 4211.
Kisses, A Story of. Hudor Genone, VIII, 4327.
Kneeland, Samuel. Our Viking Ancestors and What We Owe to Them, I, 259.
Knight, George Henry. The Bow in Art, Metaphor, and Song, IX. 4505.
Knight, G. T. The Praise of Hypocrisy, an Essay on Casuistry, XVII, 533.
Knocking at the Gate, The. R. Stanley Weir, XVII, 618.
Knowable, The. (Poem.) J. A. Harris, IV, 2304.
Knowledge. Paul Carus, VII, 3588.
Knowledge. (Sonnet.) Edwin Emerson, XX, 759.
Koch, Robert, Discovery of. Hugh Bernheim, IV, 2636.
Koerner, Gustav. The Hawaiian Treaty and the Monroe Doctrine, VII, 3623; H. von Holst on the French Revolution, X, 4823; Local and Sympathetic Strikes, VIII, 4303; Maxime Du Camp, IX, 4551; Mr. Gilman,

One of the Venezuelan Commission and the Monroe Doctrine, X, 4801; The Pope's Pontifical Letter on Free Schools, VII, 3728; Programme of the Catholic World's Congress at Chicago, VII, 3825. Remarks on the Monroe Doctrine, X, 4796; Schopenhauer, the Man and the Philosopher, VIII, 3983.

Koerner, Gustav. In Memoriam. Paul Carus, X, 4879.

Koran, Rhyme and Rhythm in the. Daniel C. Rankin, XIV, 355.

Koran, Rhyme and Rhythm in the. William F. Warren, XIII, 641.

Kossuth. M. M. Trumbull, VIII, 4023.

Kossuth and General Gorgei. Theodore Stanton and Theodore Tilton, VIII, 4078.

Kossuth on Gorgei's Capitulation. (Poem.) Theodore Tilton, VIII, 4023.

Krause, Ernst (*Carus Sterne*). Copernicus, Tycho, Brahe, and Kepler, XIV, 385; The Struggle Regarding the Position of the Earth, XIV, 449; The Unshackling of the Spirit of Inquiry. A Sketch of the History of the Conflict Between Theology and Science, XIV, 659; The Curbing of the Spirit of Inquiry, XIV, 607; The Animal Soul and the Human Soul, II, 945, 1007, 1039; The Education of Parents by Their Children, I, 642, 670; The Inebriety of Plants and Animals, IV, 2419; 2459; Man as a Microcosm, III, 1847, 1865.

Kreutzer Sonata, The. P. K. Rosegger, V, 2795.

Kreutzer Sonata, The. Charles K. Whipple, V, 2796.

Krummacher, F. A. The Cat, a Parable, I, 641.

Labor, Capital and. Paul Carus, VI, 3258.

Labor, Convict. Wheelbarrow ,III, 1778.

Labor Cranks. James Parton, I, 113.

Labor Day. Paul Carus, VIII, 4207.

Labor Forces at the South, New. T. Thomas Fortune, V, 3007.

Labor, The Future of. Robert C. Adams, I, 575.

Labor, The Laokoon of. Wheelbarrow, I, 410.

Labor Parliament of England, The. Geo. Julian Harney, V, 2805.

Labor's Claims and Methods. Victor Yarros, VIII, 4305.

Ladevèze, Henri de. The Truth About the Jesuits, XVI, 10.

Lagrange, Joseph Louis, Mathematician; a Biographical Sketch. T. J. McCormack, XI, 764.

Lamarck and Neo-Lamarckianism. A. S. Packard, XI, 70,

Lamb, Louis Albert. Faith in Action. (Poem.) VIII, 4118.

Lamennais, The Abbé. The Christian Saint in Our Republican Calendar. Geo. Julian Harney, V, 2959.

Lamor on Mount Sinai. Hudor Genone, VII, 3884.

Land-Taxation, Henry George and. Wheelbarrow, II, 1415.

Landscape Painting, Modern. Louis J. Block, VI, 3167.

Lane, Charles, Alva. Amrita. (Poem.) X, 4806; Barcarolle. (Poem.) VII, 3893; Beata Vita. (Poem.) X, 4902; Consciousness. (Poem.) VIII, 4070; Cosmotheos. (Poem.) VI, 3486; Imago. (Poem.) VIII, 4078; Intimations . (Poem.) VII, 3822; Liberty. (Poem.) XIII, 697; Life and Death. (Poem.) IX, 4644; Nescience. (Poem.) XII, 696; Prognosis. (Poem.) XII, 247; Promptings. (Poem.) VIII, 4102; Schopenhauer. (Poem.) VII, 3814; Selfhood. (Poem.) VII, 3806; Spirit Ap-

petence. (Poem.) IX, 4710; Swinburne. (Poem.) IX, 4638; The Tryst. (Poem.) VIII, 4254.
Language. E. P. Powell, I, 684, 750.
Language, The Analysis of. F. Max Müller, III, 2016.
Language and Thought, The Identity of. F. Max Müller, I, 281, 309.
Language, Critical Remarks Upon Noiré's Theory of. F. Max. Müller, IV, 2272.
Language. Its Origin, Development, and Significance. Ernst Mach, XIV. 171,
Language, No Mystery in. F. Max Müller, III, 1991.
Language, The Origin of. Ludwig Noiré, IV, 2221, 2252, 2266.
Language, The Simplicity of. F. Max Müller, I, 225, 253.
Lanza, Clara. Christianity and the Moral Law, I, 203.
Lao Tze; His Life and Philosophy. Paul Carus, XII, 306.
Lao Tze's Tao-Teh-King. Paul Carus, X, 5136, 5146, 5155.
Laplace, Pierre Simon de, a Biographical Sketch. Thomas J. McCormack, XII, 54.
Larkin, Edgar L. The Great San Francisco Earthquake, XX, 393; The New Salton Sea, XX, 513; The Waning of the Light of Egypt, XX, 228.
Larremore, Wilbur. In Touch. (Poem.) IV, 2673.
Last Summer's Lesson. F. M. Holland, VII, 3921.
Latham, Harris Learner. The God-Idea of the Japanese, XX, 449; The Practical Side of the Religion of Science. (With Editorial Reply.) XX, 183; The Reflections of a Japanese Suicide, XX, 315; Some Outstanding Characteristics of the Japanese Language, XX, 306; Views of Shinto Revival Scholars Regarding Ethics, XIX, 100.
Laughlin, J. Laurence. Criticism of Tolstoy's *Money,* XIV, 221.
Laureate, Lines to an American. (Poem.) Louis Belrose, Jr., III, 1780.
Lavater, A Study of. Anna Olcott Commelin, IV, 2364.
Law, The Authority of the Moral. Paul Carus, IV, 2606.
Law ,The Delays and Uncertainties of the. C. C. Bonney, XIII, 705.
Law, The Uncertainty of the—Its Remedy. Charles T. Palmer, II, 1238.
Laws in Harmony, All. Mrs. R. F. Baxter, I, 267.
Laws, Thomas C. Education, IX, 4499, 4507. Evolutionary Ethics, VI, 3369, 3377; The Metaphysics of Herbert Spencer, VIII, 4039; The Rights of Animals, VII, 3791.
Lay Church, The. Albert J. Edmunds, XX, 251.
Lay Church, Foundation of a. Paul Carus, XVII, 52.
Lea, Gowan, *pseud. See* Morgan, Mary.
Leander, Richard. The Dream-Beach. A Fairy Tale, II, 1464; The Wish-Ring. A Fairy Tale, II, 1396.
Le Conte, Joseph. Evolution and Human Progress, V, 2779.
Le Conte, Joseph. Obituary Notice. T. J. McCormack, XV, 498.
Legal Tender. (A Posthumous Article.) M. M. Trumbull, IX, 4511.
Legerdemain, The Psychology of. Max Dessoir, VII, 3599, 3608, 3616, 3626, 3633.
Leibnitz, Gottfried Wilhelm, XVI, 104.
Lenau, Nicolaus. Emma Poesche, VI, 3288, 3298.
Lenau, Translations from, 1, 620.
Leo XIII, Encyclical of. Paul Carus. V, 2877.
Leo XIII, on Protestants. A Roman Catholic, XV, 510.

Leo XIII's Pontifical Letter on Free Schools. G. Koerner, VII, 3728.
Leonard, Georgia Louise. The Occult Sciences in the Temples of Ancient Egypt, I, 470, 496.
Leonowens, Anna Harriette. The Religon of Siam, XVI, 149.
Le Sage's Theory of Gravitation and Falb's Theory of Earthquakes. Wilhelm Stoss, II, 804.
Lessing, G. E., The Rev. J. M. Goeze and. Paul Carus, XI, 437.
Lethargy, Catalepsy, and Somnambulism. Paul Carus, III, 1972.
Letter, The. (Poem.) Mary Morgan (Gowan Lea), III, iii, 2062.
Leuba, James H. The Psychology of Religion, XIV, 251.
Leuba's Questionnaire, Professor, XIX, 256.
Levi—Magician and Mystic, Eliphas. Henry Ridgely Evans, XVIII, 145.
Levy, Clifton Harby. An Illustrated Life of Jesus by J. James Tissot, XIII, 1; Human Documents form the Early Centuries. The Oxyrhynchus MSS, XIII, 185.
Levy, Rabbi J. Leonard. Immortality. (Poem.) XIV, 253.
Lévy-Bruhl, L. Blaise Pascal, XII, 582; Condillac, XIII, 257; The Encyclopædists, XIII, 129; Fontenelle, XII, 705; French Philosophy at the End of the Eighteenth Century, Condorcet, XIII, 340; Jean Jacques Rousseau, XIII, 193; Maine De Biran, XIII, 458; Modern French Philosophy: the Ideologists and Traditionalists, XIII, 411; Montesquieu, XIII, 28; Nicolas Malebranche, XII, 543; Pierre Bayle, XII, 653; Voltaire, XIII,, 65.
Lewins, R. The Autoplastic Synthesis of the Universe, III, 2097; Epicurism, i. e., Atheism, the Crown of Creeds and Philosophies, VII, 3544; Hylo-Idealism, or the Brain Theory of Mind and Matter, VI, 3428; The Monism of Autocosm, X, 4763; Pan-Egoism the Key-Note of the Universe. (Posthumous.) IX, 4753; Religion and Science—Their Incongruity, IV, 2677.
Lewins R.—In Memoriam. George M. McCrie, IX, 4607.
Liberal Clergymen, Union of. Jenkin Lloyd Jones, VII, 3580.
Liberal Congress, The. Paul Carus, X, 4982, 5139.
Liberal Religion. The Ground of All. F. E. Abbot. (With Editorial Notes.) III, 2012.
Liberal Religious Societies, The American Congress of. Paul Carus, IX, 4531.
Liberalism. B. F. Underwood, I, 213.
Liberal's Folly, The. Paul Carus, III, 2015.
Liberals, In Answer to the Criticisms of Illiberal. Destructive or Constructive? Paul Carus, III, 2107.
Liberty. (Poem.) Charles Alva Lane, XIII, 697.
Liberty. A Historical Study. Moncure D. Conway, VII, 3887, 3905, 3919.
Liberty and Labor, The Poets of. Wheelbarrow, I, 461, 745.
Liberty and Nationalism. Paul Carus, IV, 2383.
Lieb, Hermann. The Lesson of Our Financial Crisis, VII, 3767; Mothers, Not Politicians, Wanted, VII, 3816.
Life. (Poem.) A. Cox, VI, 3253.
Life. (Poem.) Wilhelmine Darrow, IX, 4531.
Life After Death. A Comment on Hoffmann's Story of Tante Fritzchen. J. Cleveland Hall, XIV, 123.
Life and Death. Georg von Gizycki, II, 1384.
Life and Death. (Poem.) Charles Alva Lane, IX, 4644.

Life, The Bread of. (Poem.) A. H. Chandler, IV, 2344.
Life, The Conditions of. W. Preyer, II, 863, 916, 1076, 1407.
Life Eternal. Woods Hutchinson, X, 4855.
Life, A Moment of My. Johann Friedrich Herbart, VI, 3220.
Life or Death. (Poem.) Voltairine de Cleyre, VI, 3302.
Life, The Play of. (Poem.) Lollie Belle Wylie. XVI, 253.
Life, The Water of. Paul Carus, XVII, 112.
Light, The Velocity of. Ernst Mach, VIII, 4167.
Lighthall, W. D. The Earth Animal, X, 4877; Sage and Fool, II, 1351; To the Soul. (Poem.) III, 1626; View of a Canadian on the Monroe Doctrine, X, 4794.
Lignana, Giacomo. Name and Legend of Aleramo, IV, 2563.
"Like Cures Like," the Principle of, in Greek Legend. Paul Carus, XIV, 509.
Lincoln, Abraham, The Religion of. Theodore Stanton, V, 2962.
Lincoln, Abraham, The Religious Beliefs of. R. C. Roper, XVII, 76.
Lincoln, Abraham: What Was His Creed? George M. McCrie, V, 3031.
Lincoln, Mrs. M. D. (Bessie Beech), John Wesley Powell. A Biography: I. Boyhood and Youth, XVI, 705; II. The Soldier, XVII, 14; III. The Professor, XVII, 86; IV. The Explorer, XVII, 162.
Lindemann-Küssner, L. On the Dunes of the Baltic, X, 5087.
Lindorme, C. Arnold F. The Ceasing by Death and the Ceasing by Life, X, 4831.
Lindsey, Edward. Sir John Maundeville on the Circumnavigation of the Globe, XVI, 197; St. Josaphat of India. (With Editorial Comment.) XV, 442.
Linton, William James. George Julian Harney, V, 2969.
Lion and the Ass. A Fable by Martin Luther, XI, 221.
Liquids, The Forms of. Ernst Mach, VIII, 3935.
Literary Achievements of the Exile. C, H, Cornill, IX, 4573.
Literary Correspondence. Amos Waters, X, 4797.
Literary Discussion, The Ethics of. Paul Carus, II, 1230.
Literature, The Democratic Ideal in. Charlotte Porter, VII, 3560.
Literature in America. Moncure D. Conway, X, 4971.
Literature of the Eighteenth Century, The Significance of German. John Firman Coar, XVIII, 733.
Littré, To Mr. E. (Poem.) Louis Belrose, Jr., III, 1663.
Live and Not Let Live. Wheelbarrow, I, 261.
Living the Truth. Paul Carus,, IV, No. 167, 2589.
Llano, Antonio. Developmental Ethics, XI, 162, 280.
Lobachévski. George Bruce Halsted, XII, 411.
Logic, Is it a Dualistic Science? John Dewey, III, 2040.
Logic of Differentiation, The. Helen A. Clarke, V, 2837.
Logos Theory, The. Ludwig Noiré, IV, 2194.
London Society, Story of an Old. Moncure D. Conway, VII, 3751, 3762, 3768, 3777, 3786, 3795.
Longevity Symbols. Paul Carus, XX, 182.
Longfellow, Hawthorne and Thoreau, To. Isaac K. Friedman. (Poem.) III, iii, 1618.
Longing for Freedom. (Poem.) Mary Morgan (Gowan Lea), VII, 3614.
Looking Forward. Paul Carus, IV, 2151.

Lord's Prayer, The. Paul Carus, XII, 491.
Lost Manuscript, The. B. F. Underwood, I, 640.
Lost Manuscript, The. Gustav Freytag, I 646 to III, 1822.
Lost Manuscript, The. The Origin and Import of the novel. Paul Carus, IV, 2628.
Louise, Queen; a Posthumous Sketch. Herbert Tuttle, XII, 129.
Love. (Poem.) Mrs. Emma Tuttle, I, 469.
Love-Longing. (Poem.) Louis Belrose, Jr., III, 1638.
Love's Intuition. (Poem.) John Boss, III, 1722.
Lover of Truth, A. Paul Carus, VIII, 4093.
Low, Canon G. J. In Nubibus; the Cogitations of a Smoking philosopher, XI, 116, 155, 424; The Dogma of the Trinity, X, 4791; The Old Theology and the New Philosophy, IX, 4735.
Loyson, Emilie Hyacinthe. Glimpses of Islam in Egypt, XIX, 418.
Loyson, Father Hyacinthe. Disintegration of Religion, XX, 373; On Pope Pius X, XIX, 111; The Personality of God. Correspondence between Père Loyson and Dr. Paul Carus, XI, 618; The Religion of Islam, XI, 449.
Loyson, Father Hyacinthe. Biographical Sketch and Portrait, XI, 507.
Loyson, Father Hyacinthe's Lecture at Geneva, XIX, 573.
Loyson, Father Hyacinthe, and His Wife, XIX, 371.
Luck to All, Good. Hudor Genone, VII, 3745.
Lum, Dyer D. A Journalist's Confession; Boston, A. D. 2001, IV, 2202.
Lund, John. The Nobel Prizes, XX, 168.
Luther, Martin. Can Soldiers Be Christians? XIII, 525; Lion and the Ass, The, XI, 221; On Trade and Usury, XI, 16; That Children Should be Kept at School, XIII, 423.
Luther, Martin. Gustav Freytag. X, 5063, 5072, 5082, 5095, 5111, 5121; 5127, 5149, 5154, 5159.
Lutheran Church and Science, The. An Address Delivered at the Laying of the Corner-Stone of the Evangelical Lutheran Church at La Salle. Edward C. Hegeler, III, 1811.
Luys, J. Hypnotism and Modern Psychology, III, 1835.

Maas ,Ernst. The Tomb of Vibia, XIV, 321.
Macarthur, Charles. The Jesuit Under the X-Ray, XVI, 367.
Maccall, William. Amos Waters, VII, 3779.
McCaslin, Mattie. Baby and Sunbeam. (Poem.) XII, 190; 'Tis Not. (Poem.) X, 4918.
McClean, Wm. Arch. A Doubter's Hope Eternal, V, 2820.
McCormack, Thos. J. Babel and Bible, The Struggle for, XVII, 129; Bunsen, Robert Wilhelm, XV, 627; Brushwork and Inventional Drawing, XV, 30; Curve of Immortality, The, XIV, 314; De Morgan, Augustus, a Biographical Sketch, XII, 760; Descartes, René, XII, 501; Destruction of Ancient Rome, XVI, 237; Dictionary, The Standard, VIII, 4036; IX, 4582; Doom of the United States, The, X, 5094; Electrical Waves and Rays. The Experiments of Prof. H. Hertz, III, 1679, 1705; An Episode in the History of Philosophy, IX, 4450; Euler, Leonhard, XI, 696; Funk and Wagnall's New Dictionary, VIII, 4036; IX, 4582; Grotius, Hugo, Celebration at Delft, July 4, 1899, XV, 181; Haeckel's New Phylogeny, Professor, IX, 4369, 4401, 4423, 4458; X, 4369, 4401, 4423, 4458; Harney, George

Julian, XII, 116; Lagrange, Joseph Louis, XI, 764; Laplace, Pierre Simon de: Biographical Sketch, XII, 54; Le Conte, Joseph. Obituary Notice, XV, 498; Mathematical Text-Books, On Some Recent Elementary, XII, 308; Monge, Gaspard, XII, 112; Müller, Friedrich Max, Biographical and Philosophical, XIV, 734; Palmerston's Borough, Lord, IX, 4604, 4909; Pascal, Blaise, The Scientific Achievements of, XII, 595; Recent Psychological Literature, IX, 4485; Roentgen's Rays Again, X, 4843; Royer, Madame Clémence, XIV, 562; Savonarola, XII, 274; Smith, Adam, on the Nature of Science, IX, 4450; Stallo, John Bernard: American Citizen, Jurist and Philosopher, XIV, 276; Virchow, Rudolf, XVI, 745; X-Rays in Photography, The New, X, 4799.

McCreery, J. L. Agnosticism in Verse, XII, 441; The Monk. (Poem.) XIV, 317.

McCrie, George M. An Imaginary Experiment, IX, 4351; The Barriers of Personality, VIII, 4239; The Eternal Religion, IX, 4626; Miss Naden's "World-Scheme." A Retrospect, VI, 3335, 3344, 3360; Mr. Balfour's "Foundation of Belief," IX, 4495; Positive Idealism, IV, 2531; Professor Green's Bridge, IX, 4387; Reversionary Immortality, X, 4904; Robert Lewins, M. D.: In Memoriam, IX, 4607; What Was Abraham Lincoln's Creed? V, 3031.

McCullom, Mrs. The American Ethical Societies, I, 601.

MacDonald, Arthur. Emile Zola, XII, 467; Ethics as Applied to Criminology, V, 2861; A Few Instances of Applied Ethics, V, 3008.

McDonald, Flora. The Influence of Dress Upon Development, I, 408.

MacDougal, Daniel Trembly. Hugo de Vries, XIX, 449.

McEachren, J. W. A Chief's View of the Devil, XV, 433.

McGregor, Allen, a Buddhist Convert. Paul Carus, XVI, 250.

Mach, Ernst. Concept, The, XIV, 348; Critique of the Concept of Temperature, XVII, 95, 154; The Economical Character of Physical Research, VIII, 4263, 4271; The Fibres of Corti, VIII, 4087; The Forms of Liquids, VIII, 3935; Language. Its Origin, Development and Significance for the Development of Thought, XIV, 171; Names and Numbers, XIV, 37; The Notion of a Continuum, XIV, 409; On the Causes of Harmony, VIII, 4136; On the Determination of High Temperatures, XVII, 297; On the Fundamental Concepts of Electrostatics, VIII, 4247, 4255; On the Principle of Comparison in Physics, VIII, 4283, 4288; On the Relative Educational Value of the Classics and the Mathematico-Physical Sciences in Colleges and High Schools, VIII, 4295, 4308, 4311; The Phenomena Attending the Flight of Projectiles, XII, 150; The Propensity Toward the Marvelous, XIV, 539; Sketch of the History of Thermometry, Liquefaction of Gases, etc., XVII, 26; Symmetry, VIII, 4015; The Theory of Heat, XVI, 641, 733,; Transformation and Adaptation in Scientific Thought, II, 1087, 1115; The Velocity of Light, VIII, 4167; Why Has Man Two Eyes? VIII, 4175.

McKee, Lieut. Hugh Wilson, In Memory of. (Poem.) Louis Belrose, Jr., III, 1673.

McKinley, William. Paul Carus, XV, 577.

Maddock, John. The Ought and the Must, IV, 2584.

Magic and Prestidigitation, Natural. Henry Ridgely Evans, XVIII, 242.

Magic Circle, In the. Henry Ridgely Evans, XIX, 8.

Magic Mirrors of Japan, The. Joseph M. Wade, XV, 233.
Magic, The Natural History of. L. J. Vance, V, 2763, 2773, 2783.
Magic, The Old and the New. Paul Carus, XIV, 333, 422.
Magnanimity. (Poem.) Sara A. Underwood, I, 438.
Mahâyâna, The. Teitaro Suzuki, XIV, 569.
Mahâyâna Doctrine and Art. Comments on the Story of "Amitâbha." Paul Carus, XVI, 562, 621.
Maine de Biran. L. Lévy-Bruhl, XIII, 458.
Maitreya, Ananda, a Buddhist Convert. Paul Carus, XVI, 250.
Make the Tempest Serve. (Poem.) Viroe, X, 4846.
Making Scarcity. Wheelbarrow, II, 901.
Malebranche, Nicolas. L. Lévy-Bruhl, XII, 543.
Man and Animal, The Difference Between. Max Müller, III, 1980.
Man and Nature, The Oneness of. Paul Carus, II, 1107.
Man and the Lower Animals. Edmund Noble, VII, 3575.
Man as a Microcosm. Carus Sterne, III, 1847, 1865.
Man, The Ascent of. Paul Carus, XVIII, 178.
Man, Destiny of—Some Comments on Mr. Fiske's. Persifor Frazer, IV, 2218.
Man, The Effeminisation of. E. D. Cope, VII, 3847.
Man of the Sea, The Old. W. D. Gunning, I, 507.
Man-of-War Trenton, The. An Instance of Higher Humanity. Paul Carus, III, 1616.
Man, What is, Worth Living for? M. Ratnaswami Aiyer, VIII, 4114.
Man's Fate After Death, The Babylonian and Hebrew Views of. Paul Carus. XV, 346.
Manchu Dynasty, The Legend of the Origin of the. R. Morrison, XV, 624.
Mania. S. V. Clevenger, VI, 3123.
March 4. (Poem.) Louis Belrose, Jr., III 1493.
Marillier, Léon: Obituary Notice. Laetitia M. Conard, XVI, 50.
Marquis, Don. The Cart and the Horse, XX, 697; The God-Maker, Man. (Poem.) XX, 694; In Mars, What Avatar? (Poem.) XX, 183.
Marriage Address, A. Wm. M. Salter, II, 1319.
Marriage and the Roman Catholic Church. J. Clark Murray, XVIII, 331.
Marriage Problem, The . E. D. Cope, II, 1307, 1320.
Marriage Problem, The. (Poem.) Louis Belrose, Jr. II, 1472.
Marriage Problem and Ethics, The. Paul Carus, II, 1364.
Marriage Services Revised. Paul Carus, VIII, 4342.
Marshall, Perry. Holy Days, VII, 3554.
Martineau, James. Moncure D. Conway, IX, 4519; XIV, 257.
Martinengo-Cesaresco, Evelyn. From the Adi Granth, the Holy Scriptures of the Sikhs. (Poem.) XVI, 380; The Hebrew Conception of Animals, XV, 110; Om and the Gayatri, XVI, 97; Moslem and Catholic Conceptions of Animals, XV, 192; Secrecy in Religion, XVI, 566.
Marvelous, The Propensity Toward the. Ernst Mach, XIV, 539.
Masses as Reformers, The. Morrison Swift, II, 1055.
Masses, The Sunset Club on the Way to Uplift the. M. M. Trumbull, VI, 3155.
Massey, Gerald. Amos Waters, X, 4789.
Materialism, Controversial—or What Do We Mean by Matter? Edmund Noble, V, 3033.

Materialism, The Error of. (In Answer to Paul R. Shipman's Criticism.) Paul Carus, V, 2823.
Materialism, The Reaction Against. Paul Carus, IV, 2169.
Mathematical and Lexical, Points. Paul R. Shipman, III, 2092.
Mathematical Demonstration of the Existence of God: a Study in Logic. Barr Ferree, II, 1144.
Mathematico-Physical Sciences, On the Relative Educational Value of the Classics and the, in Colleges and High Schools. Ernst Mach, VIII, 4295, 4308, 4311.
Mathematics and Love. Anon., II, 1251.
Mathematics, The Old and New. Paul Carus, II, 1468.
Matter and Energy, Suggestions Touching. Paul R. Shipman, VIII, 4063.
Matter and Force in Their Relation to Gravity, The Significance of. Paul Carus, II, 803.
Matter and Its Qualities. Edward C. Hegeler, II, 854.
Matter and Spirit, The Relation of. Rodney F. Johonnot, IX, 4618.
Matthews, William. The Uses and Abuses of Money, IV, 2591.
Maude Aylmer. The Misinterpretation of Tolstoy, XVI, 590; Translation and Condensation of Leo Tolstoy's Appeal to the Clergy, XVII, 450.
Maundeville, Sir John, on the Circumnavigation of the Globe. Edward Lindsey, XVI, 107.
May Day Wishes: Song. To Louis Belrose, Jr., II, 889.
Mayflower, The. (Poem.) Ednah D. Cheney, V, 2744.
Mazdaism, the Religion of the Ancient Persians. Paul Carus, XI, 141.
Measure of Time, The. (Poem.) James Buckham, II, 1398.
Mechanism or Sub-Consciousness? A. Binet, III, 1886.
Medal, The Reverse of the. Gabriel Monod, XX, 295.
Medhurst's New Translation of the Tao-Teh-King. Paul Carus, XX, 174.
Mediumistic Phenomena, Some. David P. Abbott, XIX, 494.
Mediumistic Reading of Sealed Writings. David P. Abbott, XX, 194.
Mediumistic Seances. David P. Abbott, XX, 577.
Medulla Oblongata, The Spinal Cord and the. Paul Carus, IV, 2239.
Memory. W. D. Gunning, I, 361; II, 1359.
Memory and Organized Substance. Paul Carus, III, 1900.
Memory and Personality. Th. Ribot, IV ,2709.
Memory as a General Function of Organized Matter, On. Ewald Hering, I, 141, 169.
Memory, Th. Ribot on. Paul Carus, I, 264.
Memory, Th. Ribot on Diseases of. Paul Carus, I, 344.
Memphite Priest, The Philosophy of a. James Henry Breasted, XVII, 458.
Men and Women as Social Beings. Irene A. Safford, VII, 3615.
Mendes, H. Pereira. The Date of Deuteronomy. With Editorial Reply, XV, 438.
MeneTekel. Paul Carus, VIII, 3930.
Mental Healing Craze, The. B. F. Underwood, I, 269.
Mental Science, Monistic. S. V. Clevenger, I, 400, 429, 484, 553.
Mer-Monkey, The. Paul Carus, XX, 48.
Mercer, L. P. Charles Carroll Bonney: a Funeral Address, XVII, 577.
Mesha's Declaration of Independence. Paul Carus, XVII, 520.
Metaphysicism. Paul Carus, III, 1995.

Metaphysicism to Positivism, From. Paul Carus, I, 695.
Metaphysics—The Use and Meaning of the Word. Paul Carus, II, 1313.
Metchnikoff, Elie, and the Cause of Senile Decadence. Paul Carus, XVIII, 618.
Meteorology in the Universities. Theodore Stanton, VII, 3923.
Methodist Ecumenical Council, The. M. M. Trumbull, V, 3005.
Mexican Independence, Hidalgo and Morelos the Forerunners of. George Bruce Halsted, XIII, 118.
Meyer, M. Wilhelm. Truth and Fiction: the Element of Imagination in the Observation of Meteorites, II, 1451; The Rings of Saturn, IV, No. 38, 2595.
Mézières, A, and others. France and Russia, XX, 52.
Michaelis, P. The Struggle for Salvation, III, 1731.
Michel, Louise: Priestess of Pity and Vengeance. Emma P. Telford, XIX, 157.
Micro-Organisms, The Physiological Function of the Nucleus in. Alfred Binet, II, 1343.
Micro-Organisms, The Psychic Life of. George J. Romanes, IV, 2238.
Micro-Organisms, The Psychic Life of. Discussion between M. Alfred Binet and George John Romanes, III, 1715, 1931, 2063, 2065.
Micro-Organisms, The Psychic Life of. C. Staniland Wake, IV, 2175.
Microcosm, Man as a. Carus Sterne, III, 1847, 1865.
Midsummer. (Poem.) Louis Belrose, Jr., II, 1183.
Miller, S. Millington. Greatness as a Fine Art, IX, 4591; A Lost Sense, X, 4817; Recent Brain-Surgery in Its Psychological Bearings, IX, 4431; Spiritualizing Clay, IX, 4391.
Mills, Charles D. B. Mythological Religions, I, 201.
Mills, Lawrence H. The Archangels of the Avesta, XX, 616.
Mills, Prof. Lawrence H, on the Logos Conception. Paul Carus, XIX, 393.
Mills, Prof. Lawrence H, the Zendavesta Scholar. Paul Carus, XIX, 505.
Mind is, What. E. D. Cope, II, 991.
Mind, The Nature of. Paul Carus, II, 999.
Mind-Reading, Etc. Minot J. Savage, I, 149.
Mind-Reading, Etc. A Reply to M. J. Savage. J. S. Ellis, I, 230.
Mind-Reading in the Nursery. Paul Carus, XIV, 502.
Mind to Matter, The Relation of. E. D. Cope, I, 527.
Mind to Morality and Progress, Some Relations of. G. Gore, I, 555.
Miner-M'Caslin, Mattie. Happiness. (Poem.) VIII, 4332.
Miracle in Religion. Celia Parker Woolley, VIII, 4024.
Mishima. Japanese Poster: "The Pure Land," Frontispiece to XII, No. 503.
Mission Ruins of California. J. M. Scanland, XI, 602.
Missionary Problem, The. Paul Carus, X, 5124.
Missionary Work in the Interior of China. A Letter from the Thibetan Frontier. Peter Rijnhart, XII, 185.
Mites, The Widow's Two. A Buddhist Parallel to the Gospel Story. Paul Carus, XVII, 352.
Mithraic Art. Franz Cumont, XVII, 1.
Mithras, Christmas and the Nativity of. Robert Sinker, XVIII, 3.
Mithras, The Mysteries of. Franz Cumont, XVI, 65, 167, 200, 300, 340, 449, 522, 602, 670, 717.

Mixing up of Things, The. Susan Channing, IV, 2669.
Modern Art in Japan, XX, 249.
Modern Liberalism. Hudor Genone, IX, 4471.
Mohammedanism and Christian Missions. W. P. Reeve, XIII, 279.
Moltke, Helmuth von. Thoughts of Comfort, IX, 4407.
Moltke's Religion. Paul Carus, IX, 4409.
Money. Leo N. Tolstoy, XIV, 193.
Money and its Functions. Lyman J. Gage, V, 2715.
Money and its Functions, A Debate on. M. M. Trumbull, V, 2734.
Money, The Uses and Abuses of. William Matthews, IV, No. 36, 2591.
Monge, Gaspard: a Biographical Sketch. Thomas J. McCormack, XII, 112.
Monier-Williams, Sir Monier. Buddhism in Contrast with Christianity as Viewed by. Paul Carus, X, 4783.
Monism. (Poem.) Horace P. Biddle, VIII, 4134.
Monism and Agnosticism. Amos Waters, VI, 3471.
Monism and Evolution. Remarks by the Rev. H. H. Higgins and Mr. Edward C. Hegeler, III, 1754.
Monism and Materialism. Paul R. Shipman, VI, 3151.
Monism and Monistic Thinkers. B. F. Underwood, I, 376.
Monism and Philology. Paul Carus, II, 884.
Monism and Religion. Paul Carus, I, 694.
Monism and Religion: A Criticism. D. Theophilus, II, 834.
Monism and Religion. A Reply to Theophilus. E. P. Powell, II, 911.
Monism and Religion. A Rejoinder. D Theophilus. With Editorial Remarks, II, 1179 1192, 1205.
Monism and Solipsism. Remarks to W. J. Gill's Letter. Paul Carus, IV, 2610.
Monism as the Formal Principle of Cognition. Paul Carus, II, 1478.
Monism, Dualism and Agnosticism. Paul Carus, I, 209.
Monism, Goethe's. Paul Carus, II, 782.
Monism in Modern Philosophy and the Agnostic Attitude of Mind. Edmund Montgomery, I, 9, 37, 65.
Monism, Is it a Terminus of Thought? In Reply to Mr. Ellis Thurtell. Paul Carus, VI, 3178.
Monism, Is it Untenable? Discussion Between E. Montgomery and Paul Carus, IV, 2461, 2465, 2476, 2479, 2511, 2513.
Monism, A New Theory of. William I. Gill, I, 454.
Monism, Odd Views of. Paul Carus, III, 1917.
Monism, The, of Autocosm. Robert Lewins, X, 4763.
Monism, The—of *The Open Court* Critically Examined. E. Montgomery, IV, 2461, 2476.
Monism or Materialism. Paul Carus, VI, 3154.
Monism, Quotations on, I, 384.
Monism, The Religious Character of. In Reply to the Criticism of Dr. Gustav Carus, II, 1381.
Monist, The. A Review of its Work and a Sketch of its Philosophy. Paul Carus, V, 3073 .
Monist, An English: Prof. Seeley of Oxford. Xenos Clark, II, 899, 948.
Monistic Method, The. W. Stewart Ross, VII, 3551.
Monistic Religion is to Me, What the. Edward C. Hegeler, I, 725.
Monk, The. (Poem.) J. L. M'Creery, XIV, 317.

Monod, Gabriel. The Reverse of the Medal, XX, 295.
Monogamy and Free Love. Paul Carus, IV, 2699.
Monopoly on Strike. Wheelbarrow, I, 549.
Monotheism. Dr. Friedrich Delitzsch, XVII, 409.
Monroe Doctrine, The, in 1895. E. D. Cope, X, 4777.
Monroe Doctrine, Mr. Gilman, One of the Venezuelan Commission and the. G. Koerner, X, 4801.
Monroe Doctrine, The Significance of the. Paul Carus, X, 4780.
Monroe Doctrine, A Symposium on the. Vol. X. The View of a Canadian, W. D. Lighthall, 4794.—Thomas Jefferson's Letter to Mr. Rush (With Comments), E. P. Powell, 4795.—The Memorial of the Representatives of the Religious Society of Friends, 4796.—A Letter from a Subscriber, C. H. Reeve, 4796.—Dean Craik's Opinion, 4796.—From an Octogenarian, M. G. White, 4796.—Remarks from Ex-Governor Koerner, 4796.
Montesquieu. L. Lévy-Bruhl, XIII, 28.
Montgomery, Edmund. Are We Products of Mind? I, 423, 459, 480, 512, 587, 617; Bayrhoffer, Karl Theodor, and His System of "Naturalistic Monism," II, 831, 865, 914, 934; Cope's Theology of Evolution, I, 160, 217, 274, 300; Monism in Modern Philosophy and the Agnostic Attitude of Mind, I, 9, 37, 65; The Monism of *The Open Court* Critically Examined, IV, 2461, 2476, 2511.
Montgomery, Edmund: a Sketch. B. F. Underwood, I, 103.
Montgomery, George E. Doubt. (Poem.) I, 521.
Monuments. B. F. Underwood, I, 521.
Moods. (Poem.) Mary Morgan (Gowan Lea), III, iii, 1534.
Moon, News About the Planets and the. III, 1499.
Moore, Elissa M. Daisies. (Poem.) III, 1506; When Sumacs Glimmer Red. (Poem.) I, 469.
Moral Instincts. Felix L. Oswald, VI, 3089.
Moral Life? Why Live a. A "Rationalist" Symposium. Amos Waters, VIII, 4329.
Moral Ought, An Analysis of the. Paul Carus, VI, 3161.
Moral Tales of the Treatise on Response and Retribution. Tr. from the Chinese, XIX, 547, 604.
Moral Unity. William J. Potter, I, 88.
Morals, The Evolution of. Frances Emily White, III, 1775, 1788.
Moralist, An American. L. M. Billia, VII, 3583.
Morality and Religion, Mr. Goldwin Smith on. Paul Carus, V, 2765.
Morality and Virtue. Paul Carus, V, 3011.
Morality, The Basis of. C. Staniland Wake, III, 1862; VI, 3355, 3363.
Morality Independent of Theology: Ethical Certitude. George Jacob Holyoake, X, 4984.
Moran, Thomas A. Taxation of Real Estate, XVI, 187.
Morelos and Hidalgo the Forerunners of Mexican Independence. G. B. Halsted, XIII, 118.
Morgan, C. Lloyd. Instinct and Intelligence in Chicks and Ducklings, VIII, 4058; Some Definitions of Instinct, IX, 1635.
Morgan, Mary (Gowan Lea). Agnes. (Poem.) V, 3029; At "The Blowing Cave." (Poem.) IV, 2704; At the Organ. (Poem.) IV, 2586; First Snow. (Poem.) I, 559; Gems from the German. (Poems.) III, iii 1638,

1690, 1722, iii 1762, iii 1714, iii 1738, iii 1750; Ho Theos Meta Son. (Poem.) I, 469; Ideals. (Poem.) I, 724; Longing for Freedom. (Poem.) VII, 3614; The Letter. (Poem.) III, 2062; My Three Friends. (Poem tr. from Carmen Sylva.) II, 1315; Moods. (Poem.) III, iii 1534; Parting. (Poem.) III, iii 1990; A Plaint, By "Ignotus." (Poem.) VI, 3350; A Reply. (Poem.) V, 2778; Song, III, 1966; Sonnet to Death, X, 4966; Sonnets, I, 492; III, 1942; VIII, 4190; Sonnets of Winter Tide, II, 1472; To-Morrow. (Poem.) I, 419; Unrest. (Poem.) V, 2785; Waves. (Poem.) IX, 4757; Without an Epitaph: a Sketch of Podolian Jewish Life. From the German of Emil Franzos, III, 1952; Yonder Sits a Little Child. (Poem.) VI, 3294.

Morning Glory. (Poem.) Paul Carus, XIX ,447.

Morrison, R. Chinese Characteristics, XV, 551; The Legend of the Origin of the Manchu Dynasty, XV, 624.

Mosaic in Jerusalem, A Recently Discovered. Conrad Schick, XV, 563.

Moscow After the Coronation. James Mark Baldwin, X, 5023.

Moses. (Poem.) Arthur A. D. Bayldon, VII, 3574.

Moses. Edith Stow, XVIII, 293.

Moses, The Religion of. C. H. Cornill, IX, 4455.

Moslem and Catholic Conceptions of Animals. Evelyn Martinengo-Cesaresco, XV, 192.

Mosque Life of the Muslim, The. Thos. P. Hughes, XX, 321.

Mote and the Beam, The. Paul Carus, III, 2099; IV, 2245.

Mother Songs, Three. Charles Stuart Pratt, II, 1376.

Mother? Who Is His. Hudor Genone, VII, 3772.

Mothers, Not Politicians, Wanted. Hermann Lieb, VII, 3816.

Motto on Our Coins, The. (Poem.) Louis Belrose, Jr., III, iii 1594.

Mountain Climbing. (Poem.) Alvan F. Sanborn, VI, 3260.

Mudaliyar Hewavitarne, The. Paul Carus, XX, 314.

Muhammad, Sayings of. Paul Carus, XX, 33.

Müller, Friedrich Max. The Analysis of Language, III, 2016; Belief in God, V, 2731; Bright Eyes and Dark Eyes, V, 2843; Christianity and Buddhism, X, 5071; The Cradle of the Aryas, III, 2087; Critical Remarks Upon Noiré's Theory of Language, IV, 2272; The Difference Between Man and Animal, III, 1980; Discoveries of the Veda by the Chinese, the Persians, Christian Missionaries and Scholars, IV, 2307; The Discovery of the Soul, V, 2835; The Divine and the Human in Religion, V, 2819; Fire Worship and Mythology in Their Relation to Religion, IV, 2321; The Identity of Language and Thought, I, 281, 309; The Lesson Taught by Science of Language, III, 2030; The Natural Origin of the Supernatural, IV, 2278; No Mystery in Language, III, 1991; On Physical Religion, IV, 2200, 2208, 2249; Persona, I, 505, 543; Religion Natural, IV, 2350; Reminiscences of Barthélemy-Saint-Hilaire, IX, 4747; The Simplicity of Thought, I, 337, 365; The Study of Sanskrit, IV, 2153; Thought Thicker than Blood, III, 2043.

Müller, Friedrich Max. (1823-1900.) T. J. McCormack, XIV, 734.

Müller, F. Max, and the Religious Parliament. Lady Blennerhassett, XV, 115.

Müller, Max, and the Science of Thought. John Chappellsmith, II, 943.

Müller, Max, Denounced for Heresy. Paul Carus, V, 2829.

Müller, Prof. Max, Hindu Prayers for. Quoted from *Literature*, XIV, 251.

Müller, Prof. Max, on Christianity and Buddhism, X, 5071.
Munera Pulveris. (Poem.) Jefferson B. Fletcher, IV, 2626.
Municipal Life in New Zealand. Robert Stout, XI, 577.
Murphy, J. Latin and American in the Roman Catholic Church, XII, 664.
Murray, J. Clark. Can Canada be Coerced Into the Union? IX, 4561; Marriage and the Roman Catholic Church, XVIII, 331.
Music in Education. Paul Carus, XX, 311.
Music, New Forms of. I. L. Schoen, XIX, 445.
Music, Popular. Paul Carus, XIV, 122.
Music, A Short Study in Folk-. L. J. Vance, VI, 3287.
Musical Theme, Caprice on a. Paul Carus, XIX, 376.
Muskee-Kee Win-ni-nee, The. W. Thornton Parker, XV, 290.
My Three Friends. (Poem.) Carmen Sylva, II, 1315.
Mysteries Upon Subsequent Religious Thought, Effect of the. Charles James Wood, XV, 23.
Mystery-Play, A Modern. M, C. O'Byrne, I, 290.
Mystery-Plays, The So-called. E. F. L. Gauss, XIV, 415.
Mysticism, The Value of. Paul Carus, III, 2039.
Myth, How History is Transfigured by. Paul Carus, XVIII, 690.
Mythology and Religion, Greek. Paul Carus, XIV, 513, 577, 641, 705.
Mythology, The Decadence of Christian. W. S. Kennedy, I, 71.
Mythopœic Erudition. G. W. Shaw, XVIII, 687.

Naden, Constance C. W. The Pessimist's Vision. (Poem.) IV, 2190; Science and Philosophy. (Poem.) IV, 2232; Reply: The Bread of Life. (Poem.) A. H. Chandler, IV, 2344; Undiscerned Perfection. (Poem.) IV, 2177.
Naden, Constance C. W. In Memoriam. G. M. McC, III, 2098.
Nakamura, Keijiro. The Jesuit Mission in China, X, 5021; The Spiritual Significance of Eating from the Buddhist Point of View, X, 4991.
Names. Paul Carus, IX, 4379.
Names and Numbers. Ernst Mach, XIV, 37.
Nan-Shan Hill, At the Battle of. Shaku-Soyen, XVIII, 705.
Napoleon, The Legendary and the Real: an Occult Study. Henry Ridgely Evans, XVIII, 584.
Napoleon, M. Pérès's Proof of the Non-Existence of: (With Editorial Introduction.) XVII, 385.
Naram-Sin's Stele. Paul Carus, XVIII, 563.
Nationalism a Sin Against Hell? Is. T. B. Wakeman, IV, 2293.
Nationalism a Sin Against Liberty? Is T. B. Wakeman, IV, 2376.
Nationalism, Moderate. Michael Corcoran, IV, 2332.
Nativity, The . Paul Carus, XIII, 710.
Nativity, The Ox and the Ass in Illustrations of the. Paul Carus, XIV, 46.
Nature Alive? Is. In Reply to Mr. Salter. Paul Carus, II, 1264.
Nature and Eternal Youth. Georg von Gizycki, II, 1403.
Nature and Morality. Paul Carus, VI, 3186, 3206, 3210.
Nature and Nurture. Susan Channing, IV, 2166.
Nature, Design in. Paul Carus, IV, 2619.
Nature, The Ensoulment of. Edmund Noble, XVIII, 166.
Nature, A High Priest of. F. L. Oswald, IX, 4663.

Nature's Lesson. (Poem.) W. F. Barnard, I, 354.
Naval Academy ,Duplicate the. Paul Carus, XV, 495.
Negation, The Function of. John Sandison, VI, 3274.
Negro, The Hope of the. John L. Robinson, XVI, 614.
Negro, Planetary Statesmanship and the. T. B. Wakeman, IV, 2433.
Negro, Some Factors in the Rising of the. Joseph Jeffrey, XVI, 764.
Negroes, The Mohonk Conference and the Education of the. Ednah D. Cheney, IV, 2370.
Negroes to Africa, The Return of the. E. D. Cope, IV, 2331.
Neighbor, Understanding One's. Xenos Clark, II, 780.
Neighbors, Our Next. Felix L. Oswald, IV, 2417, 2490.
Neptune, The Discovery of. A. M. Clerke, XVI, 696.
Nervous System of the Vertebrates, The. Paul Carus, IV, 2228.
Nervous System, The, of Worms, Radiates, and Articulates. Paul Carus, IV, 2212.
Nervous System, The Specific Energies of the. Ewald Hering, I, 609, 664.
Nescience. (Poem.) Charles Alva Lane, XII, 696.
New Apocrypha, Chapters from the: The Spirit of Love—The Free Vine, VIII, 3972; The Spirit Hid with Christ, VIII, 4033; The Sermon in the Valley,, VIII, 4098; Adultery—Sagacious Satan and the Silly Sinner, VIII, 4147; The Parable of the Sisters, VIII, 4157; Cæsar's Treasure, VIII, 4162; Paul's Epistle to the Damascenes, VIII, 4171; The Parable of the Golden Bowl, VIII, 4213; The Surprise Party, VIII, 4231; The Truth, VIII, 4338; "His Garment's Hem."—The Sin of the Nations, IX, 4428; Hudor Genone.
New Discoveries, How They Affect the World. Paul Carus, X, 4821.
New Laureate, The. (Poem.) Louis Belrose, Jr., VII, 3661.
New Orleans, The Tragedy at. M. M. Trumbull, V, 2776.
New Poet, The. (Poem.) J. Arthur Edgerton, X, 4926.
New Year, The. (Poem.) Charles Carroll Bonney, XIV, 54.
New Year in China, The. Arthur H. Smith, XIV, 43.
New Year's Eve and New Year's Day. Paul Carus, V, 3071.
New Zealand, A Letter from, VIII, 4133.
Newest Light on Our Oldest Mother Country. Wm. Fairfield Warren, XIX, 568.
Newman, Cardinal. Moncure D. Conway, IV, 2529, 2543.
Newport, David. The Self-Evident, II, 1416.
Newspaper, The Ideal. Remarks of Mr. Henry E. Rood in the *North American Review*. Paul Carus, III, iii 2014.
Newspapers, Their Rights and Duties. Slason Thompson, III, 2058.
Ney, Elisabet, the Sculptress. Paul Carus, XI, 309.
Niles, Henry T. "Buddhist Morality," X, 4765.
Nine Xenions. Anon., III, iii 1534.
Nineteenth Century Club and Its Founder, The. Moncure D. Conway, II, 1394.
Nirvâna. (Poem.) From the German of E. Eckstein. Hugo Andriessen, XIV, 569.
Nirvâna. A Story of Buddhist Psychology. Paul Carus, X, 5151, 5160, 5169.
Nirvâna, The Doctrine of. Shaku Soyen, X, 5167.

Nirvâna, Enter Into. The Religion of a Forerunner of Christ. Paul Carus, IV, 2635.
Nirvâna Picture, Wu Tao Tze's. Paul Carus, XVI, 163.
Nobel Prizes, The. John Lund, XX, 168.
Noble, Edmund. Controversial Materialism—or What Do We Mean by Matter? V, 3033; The Ensoulment of Nature, XVIII, 166; Man and the Lower Animals, VII, 3575; Some Parallels Between Theology and Science, XII, 207.
Noiré, Ludwig. Darwinian or Christian, III, 1878; The Logos Theory, IV, 2194; The Origin of Language, IV, 2221, 2252, 2266; The Origin of Reason, II, 879.
Nomotheism. Richard Jenkins. (With Editorial Comments.) XII, 378.
Non-Existence. (Poem.) Charles Sloan Reid, X, 4958.
Nonsense, Some, with a Pure Mathematical Moral. Hudor Genone, V, 2847.
North American Indians, The Religious Character of the. W. Thornton Parker, XV, 46.
Northern Contributions to Christian Demonology. Paul Carus, X, 4875.
Norway and the Peace Prize. Paul Carus, XX, 186.
Not Irreligion but True Religion. Paul Carus, IX, 4583.
Numbers, Large. Hermann Schubert, VII, 3903, 3914.
Nursery, The Significance of Naming Things in the. Paul Carus, XIII, 669.

Oaths. Geo. L. Hibbard, IV, 2712.
O'Byrne, M. C. Agnosticism and the Theory of Life, III, 1691; Antonio Ricardo Proctor; Viro Prædito Virtute Mnemosynon, II, 1232; Eschatology and Ethics, I, 190; A Modern Mystery-Play, I, 290; The Secularization of Religion, I, 582; The Unification of Religion and Philosophy, II, 1419.
Occult Sciences in the Temples of Ancient Egypt, The. Georgia Louise Leonard, I, 470, 496.
Occultist, An Open Letter from an. E. R. Garczynski, III, 1965.
Odgers, James. The Religion of Science; the Worship of Beneficence, XI, 671.
Ogg, Frederick Austin. Cross or Crescent in India? XVII, 738.
Ohara, K. Japanese Buddhism and the War with China, IX, 4470.
Old Disease, The Last Development of an. Paul Carus, VIII, 4163.
Old Mother's Christmas. (Poem.) Minnie Andrews Snell, VII, 3917.
Old Testament Scriptures as They Appear in the Light of Scientific Enquiry. Paul Carus, XV, 156.
Oldenberg, Hermann. Comparative Mythology, X, 4881; The Discovery of the Veda, III, 1547; The Gods of the Veda, X, 4919; History of the Vedic Enoch, III, 1573; The History of the Vedic Religion, X, 4895; The Identity of Religous Thought in Greece and India, X, 5034; The Influence of Ethnology on the Study of the Veda, X, 4889; The Interpretation of the Veda and the Hindu Epic, III, 1561; The Religion of the Veda, X, 4872; The Rise of Philosophic Religious Thought, X, 4937; The Study of Sanskrit, III, 1487; 1547, 1573, 1561; Types of Religious Thought in Ancient Greece and India, X, 5003.
Om and the Gayatri. Evelyn Martinengo-Cesaresco, XVI, 97.

Omar Khayyám: I. His Communion Cup, VIII, 4095; II. His Garden, VIII, 4105; III. His Roses, VIII, 4115. Moncure D. Conway.
Omar Khayyám, On Reading the Rubaiyat of. (Poem.). J. H. Brown, IV, 2343.
Oneiros and Harpax. Paul Carus, VIII, 4100.
Oni No Nem Butzu, the Dunning Devil. C. Pfoundes, XII, 381.
Only One World After All!—But That Infinite. T. B. Wakeman, III, 1925.
Ontology and Positivism. Paul Carus, IV, 2143.
Open Court, The. (Poem.). Nelly Booth Simmons, I 295.
Open Court and *Leaves of Grass, The.* W. H. Trimble, XIV, 439.
Open Court, The, The Principles of. C. C. Bonney, XIV, 1.
Open Letter, An. C. H. Reeve, VIII, 4223.
Open Still. F. M. Holland, VII, 3695.
Open Thought the First Step to Intelligence. George Jacob Holyoake, X, 4871.
Opportunities? How Did He Use His. Morrison I. Swift, VII, 3640.
Oracle, An Overtaxed. Sara A. Underwood, I, 411.
Oracles of Reason, Ethan Allen's. Moncure D. Conway, VI, 3119.
Oriental Question, A Chinese Scholar on the. Tan Tek Soon, XII, 574.
Original Sin, An. William J. Roe, XIX, 244.
Ornament, The Evolution of. Paul Carus, XVII, 291.
Orpheus, a Study in Comparative Religion. Paul Carus, XVII, 480.
Orpheus Mosaic, The. Paul Carus, XV, 566.
Orthodoxy, Progressive. C. K. Whipple, I, 718.
Orthodoxy, Two Letters on. Count Leo Tolstoy, XVIII, 513.
Ossip-Lourié. Maxime Gorki, XIX, 513.
Oswald, Felix L. American Auguries, IV, 2125, 2182, 2264, 2291, 2333, 2392; The American Camorra, V, 2723; An Apostle of Science (John Tyndall), VIII, 3927; Apostles of Annihilation, XV, 694; The Arena Problem, VIII, 4051; Atavism, VII, 3705; Autos-da-fé, VII, 3567; Belligerent Wrongs, X, 5009; Body and Mind: or the Data of Moral Physiology, II, 771, 818, 850, 881, 895, 932, 963, 996, 1023, 1057, 1090, 1118, 1153, 1187, 1227, 1286, 1333, 1367, 1404, 1442, 1476; The British Diagoras, IX, 4559; Dead-Letter Dogmas, VI, 3264; Delusions of Confidence, V, 2939; Dreams and Visions, III, 1597, 1647; Educational Reform, V, 2875; Fighting Fire, X, 4887; Free Thoughts, I, 433; French Freethinkers, VI, 3507; Frost and Freedom, V, 2803; A High Priest of Nature (Louis Jerome Pasteur), IX, 4663; Holmes's Anti-Dogmas, VIII, 4280; The Mask of Anti-Semitism, VII, 3907; The Mission of Secularism, I, 29; Moral Instincts, VI, 3089; Our Next Neighbors, IV, 2417, 2490; The Ordeal of Cannon-Fire, XI, 150; Passions and Manias, III, 1513, 1551; Prison Problems, VI, 3402; Problematic Traditions, III, 2028; Puritanism and the November Portents, IX, 4741; Reform Problems, I, 122; Rénan's Philosophy, VI, 3447; A Revelator of Science: the Late Ludwig Büchner, XIII, 465; Sexual Characteristics, III, 1812, 1922; South American Republics, IV, No. 167, 2587; Tides of Progress, VI, 3175; West-Indian Gorillas, XII, 714; Youth and Old Age, III, 1683, 1741. *See also* s. v. Science and Progress; Science and Reform.
Other Side, The. H. E. Belin, XVIII, 606.
Other Worlds Than Ours. Hudor Genone, IX, 4601, 4655, 4754.
Ought and the Must, The. Paul Carus, IV, 2584.

Ought and the Must, The. John Maddock, IV, 2584.
Our Clergywomen. F. M. Holland, VI, 3121.
Our Cleveland Christmas. Moncure D. Conway, X, 4775.
Oussani, Gabriel. Is the Bible in Danger? XVIII, 641.
Out posts of a New Science. Hudor Genone, X, 4914.
Oxford Movement, The Significance of the. W. R. Thayer, III, 2054. 2076.

P'A-Lek. Paul Carus, XVII, 651, 747.
Packard, A. S. Lamarck, and Neo-Lamarckianism, XI, 70.
Pagan Christs. Paul Carus, XIX, 92.
Paganism in Mexico, Survivals of. Frederick Starr, XIII, 385
Pain in a New Light, The Mystery of, Xenos Clark, I, 428.
Pain, The Philosophy of. Ernest Crutcher, XIX, 641.
Pain, The Philosophy of. F. Petsch, XX, 55.
Pain, The Virtue of. A. P. Hattan, XIX, 682.
Paine Club in Paris, The. Moncure D. Conway, VIII, 4199.
Paine, Thomas, Adventures of, in London and Paris. Moncure D. Conway, VIII, 4143.
Paine, Thomas, and Charles Bradlaugh. Moncure D. Conway, V, 2725.
Paine, Thomas, in England, 1787-1792. Moncure D. Conway, VIII, 4091.
Paine, Thomas, in Paris, 1787-1788. Moncure D. Conway, VIII, 4071.
Paine, Thomas, A Newly Discovered Work by. Moncure D. Conway, VIII, 3951.
Paine, Thomas, Unpublished Letters of, V, 3039; VI, 3247.
Paine's *Age of Reason,* The Centenary of. Moncure D. Conway, X, 4759.
Paine's Escape from the Guillotine, 1794, and His Escape from the Pious Pillory, 1894. Moncure D. Conway, VIII, 4161.
Palmer, Charles T. A Philosophical View of the Law of Corporations, II, 1331, 1346; The Uncertainty of the Law—Its Remedy, II, 1238.
Palmer, Cora H. The Principles of Good and Evil in Fiction, III, 1502.
Palmer, Courtlandt, In Memoriam of. T. B. Wakeman, II, 1391.
Palmer, Courtlandt; The 19th Century Club and Its Founder. M. D. Conway, II, 1394.
Palmerston's Borough, Lord. Thomas J. McCormack, IX, 4604, 4909.
Pan-Egoism the Keynote of the Universe. Robert Lewins, IX, 4753.
Papal Conclave, The Next. G. Fiamingo, XI, 135.
Parable, A. (Poem.) Louis Belrose, Jr., II, 1194.
Parable, Adventures of a . Moncure D. Conway, IX, 4575.
Parable of the Talents. Paul Carus, XIX, 129.
Parables. Translated from the Arabian. Henry Byron, II, 839, 1042, 1195.
Paradox, A Theological. Minot J. Savage, I, 36.
Parayanasutta. (Poem.) Edward P. Buffet, XX, 119.
Pardoning Power, The. M. M. Trumbull, VII, 3879.
Parenthood; or, the Duties of Parents Toward Their Children. Paul Carus, XIII, 211.
Paris, Letter from. Moncure D. Conway, VIII, 3967.
Parker, Theodore. (Poem.) W. W. Story, V, 3064.
Parker, Theodore, The Teachings of. Moncure D. Conway, III, 1669.
Parker, Theodore, The Transient and the Permanent in. M. D. Conway, III, 1631.

Parker's, Theodore, Grave. Theodore Stanton, V, 3063.
Parker's, Theodore, Optimism. M. D. Conway, III, 1655.
Parker, William Thornton. Concerning Indian Burial Customs, XVI, 86; The Muskee-kee Wi-ni-nee, XV, 290; The Religious Character of the North American Indians, XV, 46.
Parliament of Religions, The, at Paris in 1900, IX, 4660.
Parliament of Religions, The Great. Allen Pringle, VII, 3855, 3863.
Parliament of Religions, The Origin of the, X, 4973.
Parsifal. Adolf Roeder, XIX, 26.
Parsifal, the Legend of the Holy Grail. Willis Fletcher Johnson, XVIII, 129.
Parsons, Eugene. Fine Art at the Columbian Exposition, VII, 3841.
Parthenon and Its Possible Restoration, The. Yorke Triscott, XVI, 31.
Particular, The Universal and the. R. N. Foster, V, 3047.
Parting, The. (Poem.) Mary Morgan (Gowan Lea), III, iii 1990.
Parton, James. Labor Cranks, I, 113.
Party, The Ethics of. M. M. Trumbull, III, 2083.
Pascal, Blaise. L. Lévy-Bruhl, XII, 582.
Pascal, Blaise, The Scientific Achievements of. Thomes J. McCormack, XII, 595.
Passions and Manias. Felix L. Oswald, III, 1513, 1551.
Passy, F., and others. France and Russia, XX, 52.
Past, The, and the Perennial St. Patrick. Moncure D. Conway, X, 4839.
Pasteur, Louis, a High Priest of Nature. Felix L. Oswald, IX, 4663.
Patrick, St., The Past and the Perennial. Moncure D. Conway, X, 4839.
Patriotism and Chauvinism. Paul Carus, X, 5012.
"Patriotism and International Brotherhood," President T. B. Angell on, X, 5013.
Patronage and Prerogative. M .M. Trumbull, III, 2091.
Paul, St., and the Theater Hat. William Weber, XIII, 247.
Payment in Promises to Pay. Wheelbarrow, III, 1703.
Payne, William Morton. Subject and Object. (Sonnet.) XII, 336.
Peace. (Poem.) Edwin Emerson, IX, 4606.
Peace Congress and the Transvaal War, The Paris. Yves Guyot, XIV, 756.
Peace on Earth: A Problem of Practical Diplomacy. Paul Carus, XIII, 360.
Pearson, Charles William. Open Inspiration Versus Closed Canon and Infallible Bible, XVI, 175.
Pearson, Prof. Charles William. Editorial Note, XVI, 441.
Pearson on the Bible, Professor. Paul Carus, XVI, 152.
Pechvogel, John. Paul Carus ,VIII, 4193.
Peirce, Charles S. The Critic of Arguments, VI, 3391, 3415; Dmesis, VI, 3399; The Marriage of Religion and Science, VII, 3559; Pythagorics, VI, 3375; What is Christian Faith? VII, 3743.
Penalty, The Death. A. M. Griffen, I, 572.
Penology, Two Systems of. M. M. Trumbull, VII, 3747.
People by the Sea, The. Paul Carus, VI, 3275.
Peppe, William Clanton. Buddha Relics, XV, 241.
Perception, Fallacies of. J. W. Powell, XII, 720.
Periodicity and Food. E. P. Powell, IV, 2582.
Perplexed Philosopher, Mr. Henry George's. Louis Belrose, Jr., VII, 3665.
Perquisites, Official. M. M. Trumbull, IV, 2114.

Perrin, Raymond S. A Notable Picture, I, 288.
Persian Dualism. Paul Carus, IX, 4683.
Persona. F. Max Müller, I, 505, 543.
Personality, Alterations of. Th. Ribot, III 1695.
Personality, The Barriers of. George M. McCrie, VIII, 4239.
Personality, The Experimental Method Applied to. Th. Ribot, IV, 2663, 2667.
Personality, Individuality, and Consciousness. Th. Ribot, III, 1586.
Personality, The Physical Bases of. Th. Ribot, III, 1658.
Personality, The Problem of Double. Paul Carus, II, 1178.
Persons, Natural and Artificial. Paul Carus, II, 1339
Pesello's "Trinity," a Notable Picture. Raymond S. Perrin, I, 288.
Pessimism; The Way Out. Amos Waters, VIII, 4073.
Pessimist's Vision, The. (Poem.) Constance C. W. Naden, IV, 219.
Peter, K. Karl Heinzen, I, 451.
Peters, Alfred H. The Comparative Method, VI, 3111; A Sorely Tempted Generation, I, 118; Two Prophets, I, 329.
Petrarch. Paul Carus, XVIII, 385.
Petsch, F. The Philosophy of Pain, XX, 55.
Pfleiderer, Professor, on the Genesis of Religion. John Sandison, VIII, 4007, 4019.
Pfoundes, C. The Chinese a Paradox, XII, 248; Oni No Nem Butzu. The Dunning Devil, XII, 381; Religion in Japan, IX, 4372, 4377; The Syllable "Aum" and the Mantra Cult, XVI, 318; Secrecy in Religion, XVI, 753; Why Buddhism? IX, 4594.
Phelps, Myron H. A Representative Hindu (P. Ramanathan), XIX, 438; The Sages of India and Christianity, XVIII, 537.
Phenomena and Noumena. Paul Carus, III, 1526.
Phenomenal and the Noumenal, The Oneness of the. Paul Carus, III, 1541.
Philippine Imbroglio, The. Paul Carus, XIII, 495.
See also Filipino.
Philosopher, An American (Paul Carus). Clémence Royer, IV, 2413.
Philosopher's Feast, A. Amos Waters, VI, 3359.
Philosophic Religious Thought, The Rise of. H. Oldenberg, X, 4937.
Philosophic Socialism. Hudor Genone, X, 4767.
Philosophical Association, The Western, XIV, 304.
Philosophical Parties and Their Significance as Factors in the Evolution of Thought, XI, 564.
Philosophical Study, Helps for. W. M. Salter, IV, 2218.
Philosophical Works, Important French. Lucien Arréat, IV, 2358.
Philosophical Works, Recent French. Lucien Arréat, III, 2108.
Philosophy and Social Ethics, Introduction to the Study of. W. M. Salter, IV, 2216.
Philosophy, The Association. Paul Carus, VII, 3611.
Philosophy Based on Facts. John Sandison, VI, 3313.
Philosophy, Contemporaneous French. Lucien Arréat, III, 1941.
Philosophy, History of, An Episode in the. Thomas J. McCormack, IX, 4450.
Philosophy, My. (Poem.) Louis Belrose, Jr., II, 1033.
Philosophy of a Humorist (Wilhelm Busch). Paul Carus, VIII, 4266, 4291, 4298.
Philosophy of the Tool, The. Paul Carus, VII, 3735.

Philosophy, Our Need of. Paul Carus, VII, 3783.
Philosophy, Rénan's. Felix L. Oswald, VI, 3447.
Phœnician Temple, The Remains of a. Charles C. Torrey, XVII, 65.
Phonograph, The Mechanical Memory of the. Paul Carus, II, 1032.
Phrenology, The Old and the New. B. F. Underwood, I, 433.
Phylogeny and Ontogeny. Ernst Haeckel, V, 2967.
Phylogeny of the Plant Soul. Ernst Haeckel, IX, 4458.
Physiology of the Brain, Comparative. Paul Carus, IV, 2550.
Pick, Bernhard. The Agrapha; or Unrecorded Sayings of Jesus Christ, XI, 525; Ecclesiastes or the Sphinx of Hebrew Literature, XVII, 361; Historical Sketch of the Jews Since Their Return from Babylon, XI, 265, 337.
Pictorial Documents of the Sixteenth Century by Native Artists of Ancient Mexico. Paul Carus, XII, 746.
Picture, A Notable (Pesello's "Trinity"). Raymond S. Perrin, I, 288.
Pinetti—Conjuror, Chevalier. Henry Ridgely Evans, XVII, 584.
Pithecanthropos. Paul Carus, IX, 4404.
Pius X, Father Hyacinthe Loyson on, XIX, 111.
Plant-Soul, The Phylogeny of the. Ernst Haeckel, IX, 4458.
Plantation Folk-Lore. L. J. Vance, II, 1029, 1074, 1092.
Plasmogeny. Daniel Bright, IV, 2615.
Plato and the Cross. Paul Carus, XIII, 364.
Play, A Study of. E. P. Powell, VI, 3271.
Pleasure and Pain. Paul Carus, III, 1987.
Pleasure and Pain. B. F. Underwood, I, 493.
Pleasure, The Chemistry of. J. C. F. Grumbine, IV, 2692.
Pleasure in Selfishness and Altruism. J. C. F. Grumbine, V, 2869.
Poesche, Emma. Nicolaus Lenau, VI, 3288, 3298.
Poesche, Ilda. Sonnet, I, 212.
Poetry and Science. Calvin Thomas, III, 1727.
Points, Mathematical and Lexical. Paul R. Shipman, III, 2092.
Points of View. John Burroughs, V, 3066.
Police, Department of, As a Means of Distributing Charity. A. F. Campbell, XI, 333.
Political Inquiries, An Early Society for. Moncure D. Conway, VII, 3815.
Politician, The Sharky. B. F. Underwood, I, 592.
Politics and the Purport of Its World-Conception, The New Course of German. Ernst Haeckel, VI, 3215.
Politics as an Applied Art. Hudor Genone, X, 5105.
Politics, No Decalogue in. M. M. Trumbull, IV, 2656.
Politics, Present Issues in Our. Paul Carus, X, 5047.
Polity, American. Lee Waldorf, XVIII, 611.
Polity, Our Future. T. B. Wakeman, V, 2790.
Polyandry, Promiscuity and Survival. Susan Channing, V, 2896.
Pontifical Letter on Free Schools, The Pope's. G. Koerner, VII, 3728.
Poole, Hester M. Shakers and Shakerism, I, 449.
Pope Leo XIII on Protestants. A Roman Catholic, XV, 510.
Pope's Encyclical, The. Paul Carus, V, 2877.
Population to Social Reform, The Relation of the Doctrine of. Henry C. Adams, I, 228.
Porter, Charles H. Prospection, XX, 45 .

Porter, Charlotte. The Democratic Ideal in Literature, VII, 3560.
Positive Science Versus Gnosticism and Agnosticism. In Answer to the Criticism of Mr. Paul R. Shipman. Paul Carus, IV, 2120, 2145, 2189.
Positivism, Ontology and. Paul Carus, IV, 2143.
Positivism Versus Agnosticism. In Reply to Paul R. Shipman. Paul Carus, IV, 2189
Positivist Faith. John Sandison, VI, 3466.
Possibilities. Rowland Connor, I, 30.
Post, Albert Hermann. An Introduction to the Study of Ethnological Jurisprudence, XI, 641, 718.
Post, Albert Hermann.—Obituary, IX, 4650.
Post Office, The Supreme Court and the. Paul Carus, XVIII, 348.
Postal Service, Our. Paul Carus, XVIII, 343.
Potter, Wm. J. The Free Religious Association and Its Approaching Annual Meeting, I, 179; Moral Unity, I, 88; Society and the Individual, I, 1.
Poverty, The Art of Making. M. M. Trumbull, I, 57, 97.
Powell, E. P. Animal Rights of Property, IX, 4375; Common Schools Once More, VI, 3305; Consciousness, I, 125; Immortality Discussed, IX, 4631; Is There a God? IX, 4619; Language, I, 684, 750; The Last Ditch of Dualism, II, 977; Monism and Religion. A Reply to Theophilus, II, 911; The Origin of Prostration, VIII, 3978; Periodicity and Food, IV, 2582; "Senatorial Reform," VIII, 4034; Science and Common Schools, VI, 3233; Science Text-Books, V, 2855; A Study of Play, VI, 3271; Thomas Jefferson and Religion, X, 4943; Thos. Jefferson's Letter to Mr. Rush on the Monroe Doctrine, with Comments, X, 4795.
Powell, John Wesley. Chuar's Illusion, XII, 577; Fallacies of Perception, XII, 720; Immortality. (Poem.) VIII, 4335; Intellections, A Study in the Psychology and Philosophy of Judgments, XII, 641.
Powell, John Wesley: a Biography. I. Boyhood and Youth, XVI, 705; II. The Soldier, XVII, 14; III. The Professor, 86; IV. The Explorer. Mrs. M. D. Lincoln (Bessie Beech), 162; V. The Investigator, 228, 281; VI. The Promoter of Research. G. K. Gilbert, 342; Personal Reminiscences of One of His Staff. Marcus Baker, 348.
Powell, John Wesley; Obituary Notice. Paul Carus, XVI, 639, 716.
Prajñâpâramitá. History of the Statue Now in the Museum of Leyden. Paul Carus, XV, 367.
Pratt, Charles Stuart. Three Mother Songs, II, 1376.
Prayer, An Evening. (Poem.) Emilie H. Darrow, XI, 312.
Pre-existence and Immortality. Paul Carus, VIII, 4315.
Presbyter John. Moncure D. Conway, VIII, 4319.
Present Aims. Arthur R. Kimball, I, 243.
Preservation of Form, Soul-Life and the. Paul Carus, III, 2285.
Press, The, as It Is. M. M. Trumbull, III, 2060.
Prestidigitation, Natural Magic and. Henry Ridgely Evans, XVIII, 242.
Prévost, M., and others. France and Russia, XX, 52.
Preyer, W. The Conditions of Life, II, 863 ,916, 1076, 1407.
Primitive Man. Paul Carus, XX, 65.
Primitive Peoples, Anarchism Among. Charles L. Henning, XV, 702.
Prince of Wales, The. Moncure D. Conway, V, 3026.
Prince Priest, The. Paul Carus, XIX, 638.

Pringle, Allen. The Great Parliament of Religions, VII, 3855, 3863 International Trade and International Ethics, III, 1892.
Prison or Citadel—Which. Francis C. Russell, VIII, 4153.
Prison Problems. Felix L. Oswald, VI, 3402.
Prisons, English Reformers and American. M. M. Trumbull, V, 2839.
Pro Confesso. (Poem.) George Wentz. I, 159.
Pro Domo. How Far Have We Strayed from Christianity? Paul Carus, XIX, 577.
Problematic Traditions. Felix L. Oswald, III, 2028.
Proctor, Antonio Ricardo, Viro Prædito Virtute Mnemosynon. M.C. O'Byrne, II, 1232.
Proctor, Mary. The Final Catastrophe, VII, 3562.
Proctor, Richard A. Common Consent and the Future Life, I, 237; Herbert Spencer as a Thinker, I, 145; Varied Life in Other Worlds, I, 595; The World's Sun and Saviour, I, 312.
Prognosis. (Poem.) Charles Alva Lane, XII, 247.
Progress, The Process of. Rudolf Weyler, I, 683.
Progress, The Religion of. Paul Carus, V, 2964.
Progress, The Test of. Paul Carus, V, 2915.
Progress, Tides of. Felix L. Oswald, VI, 3175.
Progression. Bertha H. Ellsworth. (Poem.) V, 3013.
Projectiles, Phenomena Attending the Flight of. Ernst Mach, XII, 150.
Prometheus and the Fate of Zeus. Paul Carus, V, 2970.
Prometheus Unbound. F. M. Holland, I, 483.
Promptings. (Poem.) Charles Alva Lane, VIII, 4102.
Prophecy, Touched by. Elizabeth Oakes Smith, I. 513.
Prophet of Pessimism, The (Schopenhauer). Paul Carus, XI, 257.
Prophets, The Later. C. H. Cornill, IX, 4608.
Prophets, The Reaction Against the. C. H. Cornill, IX, 4503.
Prophets, Two. Alfred H. Peters, I, 329.
Prospection. Charles H. Porter, XX, 45.
Prostration, The Origin of. E. P. Powell, VIII, 3978.
Protestantism and the New Ethics. William Clarke, I, 233.
Protestantism, Aristocratic. C. K. Whipple, I, 373.
Protestants, Pope Leo XIII on. A Roman Catholic, XV, 510.
Protists, The General Phylogeny of the. Ernst Haeckel, IX, 4401.
Proto-Semitism, The Religion of. Paul Carus, XVIII, 421.
Prussia, Liberty of Conscience in. Paul Carus, X, 4837.
Prussing, Ernst; A Funeral Address. W. M. Salter, III, 2023.
Przybylski, L. The Treatment of Animals in the Roman Church, XV, 253.
Psalms in Universal Literature. C. H. Cornill, XII, 449.
Psychiatry, or Psychological Medicine. S. V. Clevenger, I, 207, 241.
Psychic Life of Micro-Organisms, The. A. Binet, II, 1127, 1139, 1151, 1199, 1211, 1223, 1235.
Psychological Deceptions. M. M. Trumbull, VII, 3639.
Psychological Literature, Recent. T. J. McCormack, IX, 4485.
Psychological Problem and Religion, The. Paul Carus, III, 2341.
Psychological Terms. Paul Carus, VII, 3712.
Psychology, Aspects of Modern. Joseph Jastrow, III, 1907.
Psychology in France and Italy. Joseph Jastrow, III, 1956.

Psychology in France, Experimental. Alfred Binet, II, 1427.
Psychology in Germany. Joseph Jastrow, III, 1935.
Psychology in Great Britain and the United States, Joseph Jastrow, III, 2006.
Psychology of a Sick Man, The. Charles Caverno, XX, 385.
Psychology of Attention, The. Th. Ribot, III, 1777, 1792, 1831, 1839, 1868
Psychology, The Old and the New. Paul Carus, IV, 2412.
Ptah-Hotep. The Radical of Ancient Egypt. Hiram H. Bice, VI, 3303.
Public Opinion. B. F. Underwood, I, 290.
Public Schools, Ethics in Our. Paul Carus, V, 2816.
Public Schools, Ethics in the. William Edward Russell, V, 2926.
Public Schools, E. G. Hirsch on the, V, 2874.
Public Schools, What Shall They Teach? M. M. Trumbull, VI, 3172.
Pulpit and Its Duty, The. G. K., VI, 3131.
Pulpit Influence on Vital Questions. Sara A. Underwood, I, 186.
Punishment, The Rationale of. Celia P. Woolley, I, 134.
Purdon, John E. The Higher Spiritualism; Space and Matter, VII, 3770.
Pure Reason, The Superscientific and. Paul Carus, III, 2509.
Puritanism and the November Portents. F. L. Oswald, IX, 4741.
Putnam, Samuel B. In Memory of M. M. Trumbull. (Poem.) VIII, 4261.
Pythagoras, The Life of. Moritz Cantor, XI, 321.
Pythagorics. Charles S. Peirce, VI, 3375.

Queen of Sheba According to the Traditions of Axum. Paul Carus, XIX, 31.
Question That Has No Answer, The. (Poem.) W. H. Gardner, IX, 4394.
Question, That Previous. J. H. Fowler, I, 70.
Questionings. (Poem.) Willis Fletcher Johnson, I, 753.
Quid Pro Quo. Sara A. Underwood, I, 245.

Race Question, The. C. Staniland Wake, IV, 2353.
Radau, Hugo. Hammurabi and Amraphel, XVII, 705.
Radical, The. Ednah D. Cheney, I, 117.
Radical Method, Failure of the. Julius H. Ward, I, 292.
Railroad Ethics, The, of Mr. H. D. Judson. Paul Carus, X, 5025.
Railroad Strike, Traveling During a. Paul Carus, VIII, 4140.
Rainbows and Bridges. Paul Carus, IX, 4388.
Ramanáthan, P., A Representative Hindu. Myron H. Phelps, XIX, 438.
Rand, Martha Agnes. The Exile and the Leaf. (Poem.) III, iii 1798; The Rich Man's Question. (Poem.) III, iii 1738.
Rankin, Daniel C. Rhyme and Rhythm in the Koran, XIV, 355.
Raqueni, Signor. Personal Recollections of Crispi, XV, 647.
Rationalism in the Nursery. Paul Carus, XIII, 98.
Ratzel's History of Mankind. Paul Carus, XII, 118.
Readers of *The Open Court,* To the. Edward C. Hegeler, I, 621, 693.
Real and Reality. Paul Carus, IV, 2316.
Realism, The Fallacies of. W. R. Thayer, IV, 2361.
Reason. Paul Carus, VII, 3688.
Reason and Predisposition. John Burroughs, I, 115.
Reason, The Origin of. T. Bailey Saunders, IV, 2405, 2421, 2445, 2487, 2515, 2534.
Reason, The Origin of. Ludwig Noiré, II, 879.

Reason, The Prevailing Despair of the. Charles L. Wood, IX, 4524.
Reason, The Superscientific and Pure. Paul Carus, III, 2509.
Reason Why Abbé Charbonnel Failed, The. Paul Carus, XII, 300.
Reciprocity and South America. M. M. Trumbull, VII, 3543.
Reciprocity, Earl Grey on. M. M. Trumbull, VI, 3503.
Reconciliation. (Poem.) Florence P. Bonney, X, 5157.
Red Monster, The. F. W. Fitzpatrick, XX, 726.
Reeve, C. H. A Letter from a Subscriber on the Monroe Doctrine, X, 4796; Open Letter to the Editor of *The Open Court,* VIII, 4223; The Soul an Energy, IX, 4359.
Reeve, W. P. Mohammedanism and Christian Missions, XIII, 279.
Reflections of a Japanese Suicide. H. L. Latham, XX, 315.
Reflex Motions. G. H. Schneider, I, 696.
Reflex Motions, The Three Phases of. Paul Carus, III, 2084.
Reform, A Basis for. Charles Carroll Bonney, XIII, 513.
Reform, The Donnybrook Plan of. F. M. Holland, VI, 3143.
Reform on Scientific Principles. F. M. Holland, VI, 3223.
Reform Problems. Felix L. Oswald, I, 122.
Reforms, New. F. M. Holland, IV, 2603.
Reforms, The Relation of Social. Davis R. Dewey, VI, 3295.
Reid, Charles Sloan. Non-Existence. (Poem.) X, 4958.
Reinach Joseph. The Russian Revolution, XX, 1.
Reincarnate. (Poem.) L. C. Barnes, XIV, 763.
Reincarnation a Natural Law? Is. Thomas Williams, VII, 3898.
Reincarnation, Is it true? John Ransom Bridge, III, 1889.
Relativity. B. F. Underwood, I, 564.
Relativity and Consciousness. John Sandison, VI, 3144.
Relics, A Buddhist Priest's View of. A Communication from the Rev. C. A. Seelakkhandha, XI, 122.
Relief by Work. Cornelius Gardener, IX, 4647.
Religion, Abraham Lincoln's. Theodore Stanton, V, 2962.
Religion and Ethics, New Views of. F. M. Holland, I, 519, 581.
Religion and Immortality. Paul Carus, III, 2087.
Religion and Morals. Paul Carus, II, 981.
Religion and Philosophy, The Unification of. M. C. O'Byrne, II, 1419.
Religion and Science. Paul Carus, I, 405.
Religion and Science . Edward C. Hegeler, IV, 2473.
Religion and Science. A Résumé. Paul Carus, II, 1217.
Religion and Science, The Marriage of. Charles S. Peirce, VII, 3559.
Religion and Science; Their Incongruity. R. Lewins, IV, 2677.
Religion, The Approaching New. J. C. F. Grumbine, III, 1799.
Religion Based Upon Facts, A. Paul Carus, III, 2104.
Religion, The Coming. C. K. Whipple ,III, 1623.
Religion, The Divine and the Human in. F. Max Müller, V, 2819.
Religion, The Eternal. George M. McCrie, IX, 4626.
Religion, From Despotism to Republicanism in. John Burroughs, I, 541.
Religion, The Future of. J. H. Brown, IV, 2127, 2157.
Religion, The Future of. M. M. Snell, VII, 3823.
Religion, The Ground of All Liberal. F. E. Abbot. (With Editorial Comments.) III, 2012.

Religion, The Harmony of Science and. Paul Carus, VII, 3553.
Religion Have a Scientific Basis? Can. Lewis G. Janes, I, 350.
Religion in Fairy Tales. Paul Carus, XIV, 184.
Religion in Inquirendo. Hudor Genone, V, 2719.
Religion in the Public Schools. B. F. Underwood, I, 73.
Religion Inseparable from Science. Paul Carus, VII, 3560.
Religion, Is It a Feeling of Dependence? Paul Carus, XIII, 563.
Religion, Is It Dead? C. P. Geoffrey, III, 1943.
Religion, Max Müller on Physical, IV, 2200, 2208, 2249.
Religion, Natural. John W. Chadwick, I, 205.
Religion, Natural. F. Max Müller, IV, 2350.
Religion, A New. (Poem.) Anon., II, 1001.
Religion, A New: Babism, Behaism in Chicago. Paul Carus, XVIII, 355, 398.
Religion of Enlightenment, The. Paul Carus, XVII, 567.
Religion of Humanity, The. William Chatterton Coupland, I, 577.
Religion of Resignation, The. Paul Carus, III, 2051.
Religion of Science. Paul Carus, VII, 3511.
Religion of Science as a Basis for a Universal Religious Union, The. M. M. Snell, VII, 3799.
Religion of Science Library, Exclusion of, by Postal Authorities as Second-Class Matter, XVI, 113.
Religion of Science, The Practical Side of the. (With Editorial Reply.) H. L. Latham, XX, 183.
Religion of Science Refuted. William Brenton Greene, Jr., X, 5015.
Religion of Science, the Worship of Beneficence. James Odgers, XI, 671.
Religion of the Future, The. Lucien Arréat, XII, 97.
Religion of the Future, The. (A Hymn set to Music.) Paul Carus, XII, 571.
Religion of the Veda. H. Oldenberg, X, 4872.
Religion, Old and New. W. D. Gunning, III, 1883.
Religion on Others, Do Not Force Your. Edward C. Hegeler, VII, 3799.
Religion, Prof. L. Büchner on. Paul Carus, II, 965.
Religion, Professor Seeley's Natural. Ellis Thurtell, VI, 3255.
Religion, The Progress of. Paul Carus, V, 2834.
Religion, The Prospects of. Paul Carus, IX, 4708.
Religion, The Psychological Problem and. Paul Carus, IV, 2341.
Religion, The Psychology of. James H. Leuba, XIV, 251.
Religion, Science and. Paul Carus, III, 2678.
Religion, Secrecy in. Evelyn Martinengo-Cesaresco, XVI, 566; C. Pfoundes, XVI,, 753.
Religion, The Secularization of. M. C. O'Byrne, I, 582.
Religion, Separateness in. George Jacob Holyoake, I, 510.
Religion, State Conferences of. Paul Carus, XIII, 313.
Religion, the Love of Truth, and the Application of Truth. Paul Carus, VI, 3480.
Religion, Universal and Special, X, 5012.
Religion Upon a Scientific Basis. B. F. Underwood, I, 560.
Religions, The International Congress of the History of. Jean Réville, XIV, 271.
Religions, Mythologic. Charles D. B. Mills, I, 201.
Religions of China, The. Paul Carus, XVII, 621.

Religious Affairs in the West, Liberal. Celia Parker Woolley, VIII, 4119.
Religious Book of China, A. Tr. by Teitaro Suzuki and Paul Carus, XIX, 477.
Religious Freedom, The Founding of Our. Moncure D. Conway, II, 1163, 1175.
Religious Parliament Extension, The. Paul Carus, IX, 4355.
Religious Parliament Idea, The. Charles Carroll Bonney, XV, 513.
Religious Problem, The. Paul Carus, IV, 2263.
Religious Progress in Scotland. Robert B. Drummond, I, 257.
Religious Truth Possible? Is. (Reply to Mrs. Alice Bodington.) Paul Carus, VII, 3883.
Renan's Life, Two Phases of; The Faith of 1850 and the Doubt of 1890. John Dewey, VI, 3505.
Renans' Loss of Faith in Science. John Dewey, VII, 3512.
Render Not Evil for Evil. Paul Carus, III, 2123.
Reply to the Critics of the First Lecture. Friedrich Delitzsch, XVII, 418.
Reply to the Critics of the Second Lecture. Friedrich Delitzsch, XVII, 428.
Reporter, The Youthful. E. D. Cope, VIII, 4113.
Representation Without Taxation. Paul Carus, XVI, 183.
Representatives, No Voters Without. F. M. Holland, VIII, 4191.
Republicanism? What Is. E .D. Cope, X, 4897.
Republicanism? What Is. Calvin Thomas, X, 4863.
Republics, South American. Felix L. Oswald, IV, No, 167, 2587.
Resignation. (Poem.) H. A. De Lano, IX, 4446.
Resignation of the Late Editors. Edward C. Hegeler, I, 621, 693.
Response and Retribution, Treatise on. Tr. by Paul Carus and T. Suzuki, XIX, 477.
Responsum Naturæ. (Poem.) A. C. Bowen, I, 521.
Resurgam. Paul Carus, X, 4906.
Resurrection, The, a Hyper-Historical Fact. Paul Carus, XIX, 690.
Resurrection, Doctrine of, and Its Significance in the New Christianity. Paul Carus, IX, 4738.
Resurrection, The Festival of. Paul Carus, III, 2179.
Resurrection of Jesus. Atherton Blight, X, 4811.
Resurrection of Jesus; an Historical Inquiry. Joseph C. Allen, XIX, 193.
Retribution. (Poem.) Viroe, IX, 4612.
Retrogression in Animal and Vegetable Life. August Weismann, III, 1801, 1827, 1840, 1855.
Revelation. Paul Carus, IV, 2277.
Reversionary Immortality. George M. McCrie, X, 4904.
Reviews Be Signed? Should. Calvin Thomas, VII, 3788.
Réville, Albert. Separation of Church and State, I, 369, 396.
Réville, Albert and Jean, XIV, 313.
Réville, Jean. The International Congress of the History of Religions, XIV, 271.
Revivalists We Have and Revivalists We Need. Sara A. Underwood, I, 73.
Revolution? Do we Want a. Discussion Between Morrison I. Swift and Paul Carus, IV, No. 36, 2589, 2590, 2612.
Revolution, The Modern State Based Upon. Paul Carus, VIII, 3970.
Revolution, The Present Religious. J. C. F, Grumbine, V, 2975, 3001.

Revolution, The Right to. Paul Carus, VIII, 3961.
Revolutions, and Oracles of Reason. Moncure D. Conway, VI, 3087.
Rhyme of Thomas the Doubter, A. (Poem.) William Herbert, II, 1422.
Ribot, Théodule. Abstraction Prior to Speech. The Beginnings of the Evolution of General Ideas, XIII, 14; Alterations of Personality, III, 1695; The Double Brain and Double Personality, IV, 2700; Ecstasy, III, 1970; Emotional Disorders, IV, 2651; The Evolution of Speech, XIII, 267; The Experimental Method Applied to Personality, IV, 2663, 2667; The General Ideas of Infants and Deaf-Mutes, XIII, 164; Hallucinations and Alienation of Personality, IV, 2691; The Higher Forms of Abstraction. The Psychology of Images, XIII, 433; The Intelligence of Animals, XIII, 85; Intermediate Forms of Abstraction, XIII, 349; Memory and Personality, IV, 2709; The Morbid States of Attention, III, 1944; The Nature of Personality Illustrated by the Lives of Twins, IV, 2644; The Origin of Speech, XIII, 202; Personality, Individuality and Consciousness, III, 1586; The Physical Bases of Personality, III, 1658; The Psychology of Attention, III, 1777, 1792, 1831, 1839, 1868; The Realm of the Caprices, VIII, 4031; The Rôle of Ideas in the Constitution of Personality, V, 2742; Voluntary Attention, III, 1873.
Ribot and Francis E. Abbot, Remarks on. E. C. Hegeler, I, 348.
Ribot, Th., and Modern Psychology. Edward Sokal, VII, 3655.
Ribot, Th., on Diseases of Memory. Paul Carus, I, 344.
Ribot's Psychology. Paul Carus, VII, 3661.
Rice, L. L. Homo Alalus. (Poem.) XIV, 512.
Right to Be a Millionaire. F. M. Holland, X, 5052.
Right to Trade Freely, Our. F. M. Holland, VI, 3425.
Righteousness, The Hunger After. Paul Carus, III, 2165.
Rights of Animals, The. Thos. C. Laws, VII, 3791.
Rijnhart, Peter. Missionary Work in the Interior of China, XII, 185.
Rijnhart, Peter, in Tibet, XVI, 109.
Risen Body of Jesus Christ, Formula for the. Wm. Frost Bishop, XIX, 686.
Risen Christ, The. Joseph C. Allen and W. F. Bishop, XIX, 761.
Riviera, A Dragon Hunt in the. Moncure D. Conway, III, 2081, 2100.
Roadside Reveries. A Recluse, III, 1877, 2106.
Robinson, Madame E. Fleury. A Social Experiment, IV, 2474, 2503.
Robinson, J. Beverly. Cosmos. (Poem.) III, iii 1654.
Robinson, John L. The Hope of the Negro, XVI, 614.
Robinson, Louis. On Swinging the Arms; Is It a Vestige of Quadrupedal Locomotion, VII, 3730.
Rodriguez, D. F. The Opinion of a Cuban on Annexation, XII, 700.
Roe, William J. (Hudor Genone). The Absolute, VIII, 4320; An Original Sin, XIX, 244; Aphorisms, IX, 4389; Chapters from the New Apocrypha, (*See* Apocrypha, Chapters from the New); Conservation of Spirit, IX, 4346; A Crazy Story, X, 5097; Creation, VII, 3669; The Dog's Christmas, VII, 3911; For Jesus' Sake, VII, 3884; God's Presence With His People, VII, 3827; Good Luck to All, VII, 3745; The Great Kite Syndicate, X, 4861; The Guide Post. A Fable, II, 1182; In the Beginning, VII, 3776; The Jersey, VI, 3459; The Kingdom of Heaven, VII, 3836; Lamor on Mount Sinai, VII, 3884; The Little Box, VII, 3820; The Little Glass Slipper, V, 2853; A Marble Year. (Poem.) X, 5109; Make the

Tempest Serve. (Poem.) X, 4846; Modern Liberalism, IX, 4471; Other Worlds Than Ours, IX, 4601, 4655, 4754; Outposts of a New Science, X, 4914; The Parable of the Blind Man, VII, 3901; Politics as an Applied Art, X, 5105; The Potentate's Present, X, 4868; Religion in Inquirendo, V, 2719; Sawing and Splitting, VII, 3519; Science of Spirit, IX, 4410; Scientific Immortality, IX, 4420; Fables from the New Æsop, (*See* s. v. Fables from the New Æsop); Some Data for Ethical Education, IX, 4481; Some Nonsense, With a Pure Mathematical Moral, V, 2847; Spook Mice, VIII, 4203; A Story of Kisses, VIII, 4327; The Surprise Party, VIII, 4231; The Unknown Quantity, VI, 3332; The Wages of Folly, IX, 4543; Who Is His Mother? VII, 3772; Zeus, A Little Fable, VI, 3274.

Roeder, Adolf. Parsifal, XIX, 26.

Roentgen's Rays Again. Thomas J. McCormack, X, 4843.

Roman Catholic Church, Latin and American in the. J. Murphy, XII, 664.

Roman Church, Americanism in the. Paul Carus, XIII, 253.

Roman Church, Paganism in the. Th, Trede, XIII, 321.

Roman Journal, A. Moncure D. Conway, IV, 2207.

Roman Note-Book, From My. Moncure D. Conway, IV, 2138.

Romance of Automata. Henry Ridgely Evans, XIX, 131.

Romanes, George J. Critical Remarks on Weismannism, VII, 3721; The Psychic Life of Micro-Organisms. In answer to M. Binet, III, 1715, 2063; The Psychic Life of Micro-Organisms, IV, 2238; Weismann and Darwin, VII, 3775.

Romanes, Prof. George John. Obituary. Paul Carus, VIII, 4111.

Romantic Poetry in Germany. John Firman Coar, XIX, 227.

Rome and Science. Paul Carus, IX, 4365.

Rome, The Destruction of Ancient. T. J. McCormack, XVI, 237.

Rome. The Secular Policy of the Papacy. F. W. Fitzpatrick, XV, 399.

Rood, E. H. Personal Immortality, II, 998.

Rood, H. E. Away With Ogres and Fairies, IV, 2471.

Roper, R. C. The Religious Beliefs of Abraham Lincoln, XVII, 76.

Rosegger, Peter. In the Dissecting-Room, XI, 365; The Kreutzer Sonata, V ,2795.

Rosetta Stone, The. Paul Carus, XVIII, 531; XIX, 89.

Rosmini: Catholic Philosopher. Ellis Thurtell, X, 4912.

Rosmini's Philosophy. Paul Carus, VII, 3585.

Ross, W. Stewart. The Monistic Method, VII, 3551; We Want Science and More Than Science, VI, 3479.

Rousseau. John Sandison, VII, 3527.

Rousseau, Jean Jacques. L. Lévy-Bruhl, XIII, 193.

Roy, Pratapa Chandra, an Obituary, XIX, 384.

Royer, Madame Clémence. An American Philosopher (Paul Carus), IV, 2413; Is the Idea of God Tenable? IV, 2426.

Royer, Madame Clémence. Thomas J. McCormack, XIV, 562.

Rulison, Henry F. The Mechanism of Sympathy, XI, 99.

Russell, Francis C. Prison or Citadel— Which? VIII, 4153.

Russell, William Edward. Ethics in the Public Schools, V, 2926.

Russia and the Evangelic Alliance. Theodore Stanton, II, 1009.

Russia and the United States. With Remarks by M. M. Trumbull, V, 2895.

Russia, The National Hymn of, XX, 63.

Russian Icons. Paul Carus, XVIII, 449.
Russian Revolution, The. Joseph Reinach, XX, 1.

Sabbath, Civilizing the. Moncure D. Conway, VI, 3495.
Sacred Fire Among the Slavic Races of the Balkan, The. Vl. Titelbach, XV, 143.
Safford, Irene A. Humanity's Tangled Strands, VIII, 4184; Men and Women as Social Beings, VII, 3615; A Saving Element, IX, 4715.
Sage and Fool. (Poem.) W. D. Lighthall, II, 1351.
Sages of India and Christianity, The. M. H. Phelps, XVIII, 537.
St. Anthony's Day. Moncure D. Conway, IV, 2319.
St. Josaphat of India. (With Editorial Comment.) Edward Lindsey, XV, 442.
Saint of New York, The. Moncure D. Conway, VI, 3231.
St. Patrick, The Past and the Perennial. Moncure D. Conway, X, 4839.
Saint Paul and the Theater Hat. William Weber, XIII, 247.
Salter, William M. The Attack on Robert Elsmere, II, 1372; Dr. Carus on the Ethical Problem, IV, 2546; Darwinism in Ethics, I, 77; The Ethical Problem, IV, 2622; Ethics and Public Life, II, 1071; First Principles in Ethics, VI, 3191; Helps for Philosophical Study, IV, 2218; How Far Does Science Give Us Causes, II, 1240, 1253, 1263; Idealism and Physical Science, I, 552; Introduction to the Study of Philosophy and Social Ethics, IV, 2216; Justice in Contrast with Egoism and Altruism, VI, 3409; A Marriage Address, II, 1319; A Misconception of Idealism, I, 478; Selfishness as an Ethical Theory, V, 2867; Selfishness; A Psychological Argument, V, 2827; What Is Justice? VI, 3383; What Is Life? XV, 596; What Shall Be Done with the Anarchists? I, 530; Woman in Recent Fiction, IX, 4383.
Salton Sea, The New. Edgar L. Larkin, XX, 513.
Salutatory. B. F. Underwood, I, 15.
Salutatory. Paul Carus, XI, 1.
Salvation, The Greek Idea of. Paul Carus, XII, 675.
Salvation, The Struggle for. P. Michaelis, III, 1731.
Samaritan on Change, The. Moncure D. Conway, IV, 2683.
Samoa Question from an Ethical Standpoint. M. M. Trumbull, III, 1511.
Sampietro's Mother. (In Comment on *Karma.*) Paul Carus, XIX, 756.
San Francisco Earthquake, The Great. Edgar L. Larkin, XX, 393.
Sanborn, Alvan F. Heredity. (Poem.) VII, 3830; Mountain Climbing. (Poem.) VI, 3260; Shelley's Atheism, II, 1189; Wordsworth's Interpretations of Nature, IV, 2447.
Sandison, John. The Function of Negation, VI, 3274; The Gifford Lectures (Reported) XII, 243; XV, 176; The Gospel of Jesus Christ, VIII, 4019; Pfleiderer on the Genesis of Religion, VIII, 4007, 4019; Philosophy Based on Facts, VI, 3313; Positivist Faith, VI 3466; Professor Tiele on Christianity and Buddhism ,XI, 129; Relativity and Consciousness, VI, 3144; Rousseau, VII, 3527.
Sanskrit, The Study of. F. Max Müller, IV, 2153.
Sanskrit, The Study of. H. Oldenberg, III, 1487, 1547, 1561, 1573.
Santa Claus, the Significance of Myths in the Religious Instruction of Children. Paul Carus, XIII, 45.

Sarcophagus, An Ancient. (Poem.) Florence Peoria Bonney, XIV, 375.
Saturn, The Rings of. M. Wilhelm Meyer, IV, 2595.
Saunders, T. Bailey. The Origin of Reason, IV, 2405, 2421, 2445, 2487, 2515, 2534; Sarah Grand's Ethics, IX, 4447.
Savage, Minot J. Mind-Reading, etc., I, 149; A Theological Paradox, I, 36.
Savage, T. E. In Reply to "How Far Have We Strayed from Christianity?" XIX, 764.
Saving Element, A. Irene A. Safford, IX, 4715.
Savonarola. Thomas J. McCormack, XII, 274.
Sawing and Splitting. Hudor Genone, VII, 3519.
Scanland, J. M. The Mission Ruins of California, XI, 602.
Scarcity, Making. Wheelbarrow, II, 901.
Schick, Conrad. A Recently Discovered Mosaic in Jerusalem, XV, 563.
Schiller, Friedrich. Paul Carus, XIX, 260.
Schiller, Friedrich, as a Prophet. Paul Carus, XI, 214.
Schiller, Friedrich, A Tribute to. (Poem.) E. F. L. Gauss, XIX, 257.
Schiller's Gods of Greece. (Poem.) B. W. Ball, I, 83.
Schiller's Religion. William H. Carruth, XIX, 321.
Schliemann, Recollections of Henry. Theodore Stanton, V, 2748.
Schneider, G. H. Reflex Motions, I, 696.
Schoelcher, Victor, Recollections of. Theodore Stanton, VIII, 4151.
Schoen, I. L. New Forms of Music, XIX, 445.
Scholar as a Reformer, The. Morrison I. Swift, II, 868.
Scholaromania. Paul Carus, IX, 4435.
School, Anticipate the. Paul Carus, XIII, 747.
Schools, E. G. Hirsch on the Public, V, 2874.
Schools, Industrial and Reform. M. M. Trumbull, IV, 2638.
Schopenhauer. (Poem.) Charles A. Lane, VII, 3814.
Schopenhauer, the Man and the Philosopher. G. Koerner, VIII, 3983.
Schopenhauer, the Prophet of Pessimism. Paul Carus, XI, 257.
Schroeder, Ernst. Signs and Symbols, VI, 3431, 3441, 3463.
Schubert, Hermann. Large Numbers, VII, 3903, 3914.
Schuyler, William. The Birth of Satan, II, 903; Future Life. (Poem.) V, 2937; Heavenly Rest. (Poem.) II, 921; My Friend the Socialist, VI, 3282; Shakespeare on the Labor Question, V, 2931; Sub Specie Aeternitatis. (Poem.) II, 872.
Science a Religious Revelation. Paul Carus, VII, 3809; VIII, 4253.
Science and Common Schools. E. P. Powell, VI, 3233.
Science and Ethics. Paul Carus, IV, No. 37, 2590.
Science and Immortality. Paul Carus, V, 3023, 3050.
Science and Immortality. B. F. Underwood, I, 132.
Science and Philosophy. (Poem.) Constance C. W. Naden, IV, 2232.
Science and Progress. Felix L. Oswald. Vol. VIII: The Age of Strikes—Vain Appeals—Fallen Stars—A Consistent Life—Colonial Bigots—Turkish Justice—Sanitary Despotism—Longevity Receipts—Alcohol and Anarchy—Transfigured Tramps, 4108; Nameless Evils—Mental Class Privileges—A Progressive Mania—School Subventions—The American Inquisition—Weekly Trials—Refinements of Nomenclature, 4125; Panic Blunders—A Sanctuary of Freedom—Counter-Ruffians—Hotbeds of Disease—Sensitive Turks — Primitive Republics—Timber Fiends — French

Clairvoyants—Signs of the Times, 4149; Regicide Remedies—The Nemesis of Reform—Sam Jones's Precursors—The American Scapegoat—An Ancient Institution—A Knout Manual, 4173; Definitions of Liberty—Mongol Manhunters—Moral Assassins—Precursors of Schopenhauer—The Koran Fetish—Our Daily Rice—Tests of Civilization, 4189; The Far-West Mirage — Noise Martyrdom — Anti-Mongol Precautions — A Lively Neigborhood—Vacation Privileges, 4205; Northland Visitors—A Consistent Life—Fire-Storms—Tell-Tale Photographs—Circus Echoes, 4245; A Desperate Expedient—Biological Curiosa—Oriental Realism—Congratulations in Disguise—Rosebury's Peace-Offering—A Question of Candor—Tempting Fortune—Juventus Mundi Relics, 4317; Count Lesseps—Universal Language—Forests and Climate—Sanitary Legislation—Another Frost-Cure—The Last Straw—Mob Verdicts, 4332.

Science and Providence. Extracts from a Sermon by the Rev. Frank M. Bristol, XII, 509.

Science and Reform. Felix L. Oswald. (Vol. IX) :Over-Legislation—Moral Sunday Sports—Climatic Curios—The Power of the Press—An Expensive Theory—"Spelin," 4354; Weather Saints—The Alcohol Problem —A Doomed Nation—Jury Freaks—Specialty Literature—Posthumous Hero-Worship—Victims of Nicotine, 4405; "Elbe" Echoes—Our Lost Italy —Half Truths—More Light—An Unprofitable Trade—Doubtful Reformatories—Climatic Resources—Avalon, 4461.

Science and Religion. Paul Carus, IV, 2678.

Science, An Apostle of (John Tyndall). Felix L. Oswald, VIII, 3927.

"Science, Christian." S. V. Clevenger, I 320.

Science, Divinity of. (Poem.) Charles von Falck, IX, 4541.

Science, An Eddy in. Paul R. Shipman, VI, 3509.

Science, How Far Does It Give Us Causes? Wm. M. Salter, II, 1240, 1253, 1263.

Science, Immortality and. Paul Carus, V, 3023, 3050.

Science in the New Church. Edward Cranch, I, 374.

Science in Theology. Carl Heinrich Cornill, XI, 35.

Science of Language, The Lesson Taught by the. Max Müller, III, 2030.

Science of Spirit. Hudor Genone, IX, 4410.

Science on the Conduct of Life. George Bruce Halsted, XII, 65.

Science, A Revelator of. An Appreciation of the Late Ludwig Büchner. Felix L. Oswald, XIII, 465.

Science Text-Books. E. P. Powell, V, 2855.

Science to Morality and Progress, Some Relations of. G. Gore, I, 421, 458.

Science to Morals, The Relation of. B. F. Underwood, I, 154.

Science, Use and Beauty in. S. V. Clevenger, VI, 3211.

Science Versus Theology. B. F. Underwood, I, 43.

Science, We Want Science and More Than. W. Stewart Ross, VI, 3479.

Scientific Faith. Charles Carroll Bonney, XV, 257.

Scientific Immortality. Hudor Genone, IX, 4420.

Scientific Method in Fiction, The. W. R. Thayer, IV, 2347.

Scientific Studies, Religious Value of. Lewis G. Janes, I, 571.

Scientific Thought, Transformation and Adaptation in. Ernst Mach, II, 1087, 1115.

Seelakkhanda, C. A. A Buddhist Priest's View of Relics, XI, 122.

Seeley, Professor; His Natural Religion. Ellis Thurtell, VI, 3255.
Seeley, Professor, of Oxford; an English Monist. Xenos Clark, II, 899, 948.
Seymour, Rev. W. W., on the Prehistoric Cross. Paul Carus, XIV, 745.
Shakers and Shakerism. Hester M. Poole, I, 449.
Shakespeare and Joan of Arc. (Poem.) Louis Belrose, Jr. VI, 3166.
Shakespeare-Bacon Controversy, The. B. W. Ball, I, 585.
Shakespeare, Cases of Insanity in. Austin Flint, XVIII, 257.
Shakespeare Controversy, The. Edwin Watts Chubb, XVIII, 203.
Shakespeare? Did William Shaksper Write. J. Warren Keifer, XVIII, 14.
Shakespeare on the Labor Question. Wm. Schuyler, IV, 2931.
Shakespeare, The Original of the Droeshout. Paul Carus, XX, 572.
Shakespeare? Who Wrote. Paul Carus, XVIII, 65.
Shakespeare's Brutus. Edward Farquhar, XVIII, 558.
Shaku, Soyen. At the Battle of Nan-Shan Hill, XVIII, 705; A Controversy on Buddhism, XI, 43; The Doctrine of Nirvana, X, 5167; Japanese Caligraphy, XIII, 120; Buddhist View of War, XVIII, 274.
Shaw, G. W. Mythopœic Erudition, XVIII, 687.
She Died for Me. Voltairine De Cleyre, IX, 4756.
Sheldon, W. L. Benedict Spinoza, VI, 3127,3135; The Ethics of Greece, VII, 3521.
Shelley. (Poem.) William Brunton, II, 1460.
Shelley's Atheism. Alvan F. Sanborn, II, 1189.
Sheol, Professor Briggs and the Heretics'. Moncure D. Conway, V, 3055.
Shimonoseki, The Battle of. Paul Carus, XVII, 303.
Shinto Revival Scholars Regarding Ethics, Views of. Harris L. Latham, XIX, 100.
Shipman, Paul, R. Achilles and the Tortoise, VIII, 4215; Agnosticism Versus Gnosticism, IV, 2116, 2141, 2189; An Eddy in Science, VI, 3509; Mathematical and Lexical Points, III, 2092; Monism and Materialism, VI, 3151; Of Christianity and Agnosticism, III, 1667; Suggestions Touching Matter and Energy, VIII, 4063.
Shoemaker, The Old. Voltairine De Cleyre, IX, 4642.
Shylock's Case, Professor Von Jhering's View of, VII, 3860.
Siam, Crown Prince of, H. R. H. Chow Fa Maha Vajirunhis.—In Memoriam, IX, 4615.
Siam, Its Court and Religion. Anna Leonowens, XVI, 53.
Signets, Badges, and Medals. Paul Carus, XIV, 284.
Signing the Document. Wheelbarrow, III, 1887.
Signs and Symbols. Ernst Schroeder, VI, 3431, 3441, 3463.
Silent Intruder, A. (Poem.) Lee Fairchild, I, 184.
Siloam Inscription, The. Paul Carus, XVII, 662.
Silver, The Remonetization of. Edward C. Hegeler, X, 4935.
Simmons, Nelly Booth. The Open Court. (Poem.) I, 295.
Sin of the Atom, The. (Poem.) Viroe, I, 418.
Sinker, Robert. Christmas and the Nativity of Mithras, XVIII, 3.
Sitaharanam, The; or, the Rape of Sita. An Episode from the Sanskrit Epic "Ramayana." A. H. Gunlogsen, III, 1622, 1637, 1662, 1672, 1698, 1710. 1720, 1734, 1743.
Skeptic, The Modern. John Burroughs, I, 239, 322.
Skepticism a Self-Evident Error. Clinton Collins, I, 723.

Slandering the Universe. T. B. Wakeman, III, 2000.
Slipper, The Little Glass. Hudor Genone, V, 2853.
Smith, Adam, On the Nature of Science. T. J. McCormack, IX, 4450.
Smith, Arthur H. The New Year in China, XIV, 43.
Smith, Mrs. Elizabeth Oakes. The Creedman. (Poem.) I, 295; De Profundis. (Poem.) I, 212; Touched by Prophecy, I, 513.
Smith, Goldwin, on Morality and Religion. Paul Carus, V, 2765.
Smith, Oliver H. P. God Is Love, (Music) Supplement to Nov. 1898, XII, 702; Unfurl the Flag, (Music) Supplement to July, 1898, XII, 448.
Smith, Oliver H. P, A Composer in the Pulpit. Paul Carus, XII, 698.
Smyth, Prof. Egbert C., The Case of. B. F. Underwood, I, 296.
Snell, Merwin-Marie. The Future of Religion, VII, 3823; The Religion of Science as a Basis for a Universal Religious Union, VII, 3799; Why We Call God "He," VII, 3764.
Snell, Minnie Andrews. Aunt Hannah on the Parliament of Religions. (Poem.) VII, 3838; Aunt Hannah on the Religion of Her Childhood. (Poem.) VIII, 4238; The Old Mother's Christmas. (Poem.) VII, 3917.
Snow, The First. Sonnet. Gowan Lea, I, 559.
Snowden, Clifford Lamont. A Creed. (Poem.) II, 781.
Social Degeneracy, Symptoms of. Moncure D. Conway, II, 1429.
Social Experiment, A. Madame E. Fleury Robinson, IV, 2474, 2503.
Social Museum, The Paris. Theodore Stanton, XII, 505.
Social Need, A Great. I. W. Howerth, XII, 224.
Social Problem and the Church, The. Morrison I. Swift, I, 659.
Social Problems. Paul Carus ,II, 822.
Socialism and Anarchism. Paul Carus, V, 2856.
Socialism and Births. Austin Bierbower, XI, 750.
Socialism and Transcendentalism. F. M. Holland, V, 2812.
Socialist, The First French. Moncure D. Conway, IX, 4367.
Socialist, My Friend the. William Schuyler, VI, 3282.
Socialistic Scheme, A. (With Remarks by M. M. Trumbull.) Morrison I. Swift, VII, 3660.
Society and the Individual. William J. Potter, I, 1.
Socrates. (Poem.) W. F. Barnard, I, 273.
Sohncke, L. The Problem of the Exhaustion of Coal, IV, 2375, 2389.
Sokal, Edward. Th. Ribot and Modern Psychology, VII, 3655.
Solis-Cohen, Solomon. Immortality. (Poem.) I, 724; XIV, 639.
Solomon, The Judgment of. Moncure D. Conway, XII, 72.
Solomon, The Wisdom of, *Sophia Solomontos*. Moncure D. Conway, XIII. 21.
Solomon, The Wives of. Moncure D. Conway, XII, 200.
Solomonic Literature. Moncure D. Conway, XII, 72, 172, 200, 321, 385, 556.
Solovieff ,Vladimir. Christianity, Its Spirit and Its Errors, V, 2899, 2917.
Solstitial Temples According to Lockyer. Paul Carus, XX, 243.
Some Magicians I Have Met. Henry Ridgely Evans, XIX, 454.
Some Old Time Conjurers. Henry Ridgely Evans, XIX, 337.
Song. Mary Morgan (Gowan Lea), III, 1966.
Song. Horace L. Traubel, I, 469.
Song of Songs, The. C. H. Cornill, XII, 371.
Song of Songs, The. T. A. Goodwin, IX, 4671, 4688, 4695.
Song of the Pessimist, The. (Poem.) George Rainsford Talboys, X, 5062.

Song to Aegir. (Poem.) H. I. M. William II of Germany, XX, 257.
Songs of the Gods, The. (Poem.) R. C. Cockerill, XX, 500.
Songs, A Study of Folk-. L. J. Vance, VI, 3394.
Sonnet. Ilda Poesche, I, 212.
Sonnet to Death. Mary Morgan (Gowan Lea), X, 4966.
Sonnets. Louis Belrose, Jr., II, 971, 1015, 1217, 1375, 1398; III, 1518, 1577, 1626, 1804, 1879, iii 1990, 2002; VI, 3502.
Sonnets. Mary Morgan (Gowan Lea), I, 492, III, 1942; VIII, 4190.
Sonnets of Winter Tide. Mary Morgan (Gowan Lea), II, 1472.
Soul, The. Edward C. Hegeler, I, 393.
Soul, The; Form as Reality. Extract from the above, III, 1539.
Soul, The, an Energy. C. H. Reeve, IX, 4359.
Soul, The Animal and the Human. Carus Sterne, II, 945, 1007, 1039.
Soul, Breath and the Name of the. Lady Welby, V, 2893.
Soul, The Discovery of the. F. Max Müller, V, 2835.
Soul, The Human. Paul Carus, III, 2003.
Soul, Is the, an Energy? Paul Carus, IX, 4362.
Soul-Life and the Preservation of Form. Paul Carus, IV, 2285.
Soul-Life, Central and Peripheral. Paul Carus, III, 1938.
Soul-Life, The Communism of. Paul Carus, IV, 2398.
Soul-Life, The Nature of. Paul Carus, III, 1926.
Soul, The Nature of the. T. B. Wakeman, V, 3057.
Soul of Man, The, Some Reviews of. Paul Carus, V, 2777.
Soul, To the. (Poem.) W. D. Lighthall, III, 1626.
Soul, The Unity of the. Paul Carus, V, 2883.
South Africa, An Appeal from. Evelyn degli Asinelli, XIX, 574.
South American Republics. Felix L. Oswald, IV, No. 367, 2587.
Souvenir du 1er Mars, 1815. (Poem.) Louis Belrose, Jr., IV, 2204.
Souvenirs of the Cuban Revolution. Theodore Stanton, IX, 4442.
Soyen, Right Rev. Shaku. *See* Shaku Soyen.
Space and Time. Paul Carus, III, 1600.
Space, The Problem of the Three Dimensions of. Paul Carus, VII, 3721.
Spacial Sense, The. Paul Carus, III, 2697.
Spanish War, A Few Suggestions Regarding the. Paul Carus, XII, 436.
Species, A New Theory on the Origin of. J. Arthur Harris, XVIII, 193.
Speech, The Evolution of; a Study in the Psychology of Abstraction. Th. Ribot, XIII, 267.
Speech, The Origin of; a Study in the Evolution of General Ideas. Th. Ribot, XIII, 202.
Spencer, Anna Garlin. The Rights of Those Who Dislike Tobacco, I, 60.
Spencer, Herbert. Paul Carus, XVIII, 1.
Spencer, Herbert, as a Thinker. Richard A. Proctor, I, 145.
Spencer, Herbert, The Metaphysics of. Thomas C. Laws, VIII, 4039.
Spencer, Herbert, on the Ethics of Kant. Paul Carus, II, 1155, 1165.
Spencer's, Herbert, Philosophy. Lewis G. Janes, V, 2991.
Spencer's, Herbert, Philosophy, The Last Phase of. T. B. Wakeman, V, 2907.
Spheres, The Harmony of the. Paul Carus, I, 33.
Sphinx, The. (Poem.) Arthur Edgerton, VII, 3734.
Spies, Paul. Waves and Rays, VI, 3239, 3247.
Spinal Cord and Medulla Oblongata, The. Paul Carus, III, 2239.

Spinning Damsel, The. Paul Carus, XVIII, 568.
Spinoza, Benedict. W. L. Sheldon, VI, 3127, 3135.
Spinoza, Benedictus de. Notes on the Frontispiece. Paul Carus, XX, 439.
Spirit and Soul. Wilhelm Wundt, IV, No. 166, 2587.
Spirit Appetence. (Poem.) Charles Alva Lane, IX, 4710.
Spiritism and Immortality. Paul Carus, II, 1360.
Spiritualism. Max Dessoir, VII, 3711.
Spiritualism. J. C. F. Grumbine, VII, 3755.
Spiritualism, The Higher.—Space and Matter. John E. Purdon, VII, 3770
Spiritualism, Is It Unscientific? L. M. J., XVI, 375.
Spiritualistic Seance, A. W. H. Trimble, XVI, 378.
Spiritualists, An Evening With the. W. H. Gardner, XV, 721.
Spiritualist's Confession, The. Moncure D. Conway, II, 1295.
Spiritualizing Clay. S. Millington Miller, IX, 4391.
Spitta, Philipp. Beethoveniana, III, 1871, 1897.
Spook Mice. Hudor Genone, VIII, 4203.
Spread of Civilization. Photographs by Mrs. Jessie T. Beals, XIX, 53, 114.
Stallo, John Bernard, Citizen, Jurist, and Philosopher. T. J. McCormack, XIV, 276.
Standard Dictionary, The. Thomas J. McCormack, IX, 4582.
Stanley, H. M. The Browning-Barrett Love-Letters, XIII, 731.
Stanton, Elizabeth Cady. Heavenly Father and Mother, VII, 3765; Jails and Jubilees, I, 175; Suffrage a Natural Right, VIII, 3959; Woman is the Worst Enemy of Woman, I, 348; Worship of God in Man, VII, 3850.
Stanton, Theodore. Abraham Lincoln's Religion, V, 2962; Alderman Cobden of Manchester, VIII, 4027; M. Brunetière on Education, XI, 509; Centralization and Decentralization in France, IX, 4632; Columbus and Toscanelli, XV, 638; Cornell's Liberal Spirit, VII, 3868; Cornell's Quarter-Centennial, VII, 3719; Ethnological Studies, I, 13; Frederick Douglass in Paris, I, 151; French University Students, VII, 3839; The Guimet Museum of Religions, Paris, XII, 669; John Bright on Woman Suffrage, IX, 4348; Meteorology in the Universities, VII, 3923; A Modern Wiclif, XVIII, 221; On Kossuth and General Gorgei, VIII, 4078; Paris Social Museum, The, XII, 505; Professor Boyesen at Cornell University, X, 4812; Professor Gaston Bonet-Maury, XII, 630; Recollections of Henry Schliemann, V, 2748; Recollections of Victor Schoelcher, VIII, 4151; Russia and the Evangelic Alliance, II, 1009; Some Dreyfus Literature, XIII, 121; Souvenirs of the Cuban Revolution, IX, 4442; Theodore Parker's Grave, V, 3063; University Reform in France, XII, 375; Victor Charbonnel, XII, 293; Why Chambord Was Not Made King of France, X, 5143.
Starr, Frederick. Wm. M. Beauchamp and the Cornplanter Medal, XX, 120; The Cornplanter Medal, XIX, 186; A Correction, XIX, 253; Survivals of Paganism in Mexico, XIII, 385.
Stars, The. (Poem.) II, 1080.
State, The, a Product of Natural Growth. Paul Carus, VIII, 3944, 3952.
State and Church. A Reply with Editor's Rejoinder. Yves Guyot, XIX, 635, 766.
State, The Authority of the, and the Right to Revolution. Paul Carus, VIII, 3961.

State Exist? Does the. Paul Carus, VI, 3449.
State, The Meaning of. J. G. Hertwig, VI, 3171.
State, The Modern, Based Upon Revolution. Paul Carus, VIII, 3970.
Stationariness of Criticism. George Jacob Holyoake, X, 4903.
Statue of a Semite, Head of the Oldest. Edgar James Banks, XX, 378.
Statue of King David and What It Teaches, The. Edgar James Banks, XX, 212.
Staudinger, Franz. Ethics and the Pursuit of Happiness, III, 2102.
Staurolatry; or, The History of Cross Worship. Paul Carus, XIII, 546.
Stearns, George. The Mystery of Gravity, I, 557.
Sterne, Carus, *pseud.* (*See* Krause, Ernst.)
Stone Worship. Paul Carus, XVIII, 45, 601; XX, 289.
Stone's Fall, The. Paul Carus, II, 1256.
Stones of Manhattan, The. (Poem.) Willis Fletcher Johnson, III, 1518.
Storm, The. (Poem.) Charles Carroll Bonney, XVI, 442.
Story, W. W. Theodore Parker. (Poem.) V, 3064.
Stoss, Wilhelm. Falb's Theory of Earthquakes and Le Sage's Theory of Gravitation, II, 804.
Stout, Sir Robert. *Kant and Spencer;* a Criticism, XIV, 437; Municipal Life in New Zealand, XI, 577.
Stow ,Edith. Moses, XVIII, 293.
Strikes and Lockouts. M. M. Trumbull, IV, 2611.
Strikes, How to Avoid. F. M. Holland, IX, 4536.
Strikes, Local and Sympathetic. G. Koerner, VIII, 4303.
Strong, S. Arthur. The Hibbert Lectures and the Gaulish Pantheon, II, 1297.
Struggle for Life, Ethics and the. Paul Carus, III, 2137.
Stuart-Glennie. J. S. The Exposition and the Passion-Play, XV, 480.
Stubbs, D. Holland. Cruelty to Animals in Italy, XV, 375.
Study in Folk-Music, A Short. L. J. Vance, VI, 3287.
Study of Folk-Songs, A. L. J. Vance, VI, 3394.
Sub-Conscious States, The Intensity of. A Binet, III, 1983.
Sub-Consciousness? Mechanism or. A. Binet, III, 1886.
Sub Specie Æternitatis. (Poem.) Wm. Schuyler, II, 872.
Subject and Object; a Sonnet. William Morton Payne, XII, 336.
Success, The Secret of. Edwin Arnold, IX, 4382.
Suffrage a Natural Right. Elizabeth Cady Stanton, VIII, 3959.
Suggestibility of Crowds, The. Paul Carus, III, 2197.
Suggestion and Suggestibility. Paul Carus, III, 2032.
Suggestion ,The Rôle of, in Phenomena of Double Consciousness. A. Binet, III, 2019.
Suggestions Toward a Theory of Gravitation. George S. Seymour, XV, 571.
Suicide Be Justified? Can. Paul Carus, V, 2911.
Sumangala Weligama Sri; an Obituary, XIX, 510.
Sun and Savior, The World's. Richard A. Proctor, I, 312.
Sunday and the Resurrection. Joseph C. Allen. (With Editorial Reply.) XX, 505.
Sunday, The Christian. Paul Carus, XX, 360.
Sunday Laws. J. G. Hertwig, Rev. Byron Sunderland, and Rev. Elliot, II, 1421.
Sunday, Origin and Observance of. Wm. Weber, XX, 347.

Sunday Worship. Charles K. Whipple, I, 95.
Sunderland, Byron. Sunday Laws, II, 1421.
Supernatural, The Natural Origin of the. F. Max Müller, IV, 2278.
Superscientific and Pure Reason, The. Reply to *The Nation's* Criticism of *Fundamental Problems.* Paul Carus, IV, 2509.
Superstition in American Life. L. J. Vance, III, 1823, 1951, 1961.
Superstition in Religion and Science. Paul Carus, II, 837.
Surprise Party, The. Hudor Genone, VIII, 4231.
Sursum. (Poem.) Anon., I, 670.
Survival of the Unfit, The. Alice Bodington, VI, 3327, 3337.
Suyematsu, Baron. The Problem of the Far East, XVIII, 518.
Suzuki, K. Japanese Poster; The Western Paradise. Frontispiece to No. 505 (June 1898).
Suzuki, Teitaro. The Breadth of Buddhism, XIV, 51; Confucius, a Study of His Character and Philosophy, XIII, 644; The Mahâyâna, XIV, 569.
Suzuki, Teitaro and Paul Carus. (Tr.) A Religious Book of China, XIX, 477,
Swift, Morison I. Do We Want a Revolution? IV, No. 166, 2589; A Generation Without Prospects, II, 1410; How Did He Use His Opportunities? VII, 3640; The Masses as Reformers, II, 1055; The Physiological Condition of Ethics, V, 2736; The Scholar as a Reformer, II, 868; The Social Problem and the Church, I, 659; A Socialistic Scheme, VII, 3660; The Sociological Function of Universities, III, 2021; Why We Want a Revolution? In Reply to Dr. Carus, IV, 2612.
Symbols of God. (Poem.) Dudley W. Walton, XIX, 253.
Symmetry. Ernst Mach, VIII, 4015.
Sympathy, The Mechanism of. Henry F. Rulison, XI, 99.
Sympathy, The Merit and Vice of. Celia Parker Woolley, I, 550.
Synedrium or Pretorium? Georgie Auld, XV, 506.
Synthesis of the Universe, The Autoplastic. R. Lewins, III, 2097.
Swinburne. (Poem.) Charles Alva Lane, IX, 4638.
Swiss Scene. (Poem.) Louis Belrose, Jr., III, 1857.

Tai-Ping Canon, The, XVI, 59.
Tai-Ping Rebellion, The. S. Wells Williams, XV, 674, 740.
Taj-Mehal, The. A. Christina Albers, XVII, 529.
Talboys, George Rainsford. The Song of the Pessimist. (Poem.) X, 5062.
Talmud, The Apostate of the, Elisha ben Abuya. Bernard M. Kaplan, XVI, 467.
Talmud, Jesus in the. Albert J. Edmunds, XVI, 475.
Tan Tek Soon. A Chinese Scholar on the Oriental Question, XII, 574; The Crisis in China as Seen by a Chinaman, XV, 118.
Tanaka, Tatsu. Ethnology of Japan, XX, 297.
Tante Fritzchen's Last Hour. Hans Hoffmann, XIV, 22.
Taoism and Buddhism. Paul Carus, XX, 654.
Tariff Reform, 1776 and 1892. F. M. Holland, VI, 3367.
Tariffs, America's Experience of Low. F. M. Holland, IV, 2573.
Tax, A Sheepish. F. M. Holland, IV, 2502.
Taxation, National. Anti-Monopolist, II, 778, 800.
Taxation of Capital Discourages Thrift. Paul Carus, XVI, 182.

Taxation Question, The. A. N. Waterman, XVI, 129.
Taxation, A Symposium on. Roy O. West, Arba N. Waterman, Thomas A. Moran, XVI, 184.
Taylor, F. B. Diffusion of Industries, I, 565.
Taylor, Thomas, the Platonist. Amos Waters, X, 4908.
Telford, Emma Paddock. Louise Michel, Priestess of Pity and Vengeance, XIX, 157.
Temperature, Critique of the Concept of. Ernst Mach, XVII, 95, 154.
Temperatures (Pyrometry), On the Determination of High. Ernst Mach, XVII, 297.
Temple, J. H. Fertilization. (Poem). IV, 2443; Sea and Sky. (Poem.) IV, 2386.
Temples and Temple Cities. B. W. Ball, I, 351.
Temptation of Buddha. Paul Carus, XIX, 46.
Tempted Generation, A Sorely. Alfred H. Peters, I, 118.
Tennyson's Pilgrimage. A Discourse Given in South Place Chapel London. Moncure D. Conway, VI, 3455.
Terachima, Count. On the Relations Between Japan and the United States. XIII 251.
Test of Love, The . Edward F. Bigelow, XX, 736.
Thalamic Region of the Brain, The. Paul Carus. III, 2269.
Thanksgiving. Paul Carus, XVI, 689.
Thanksgiving Day. C. P. Geoffrey, III, 1955.
Thayer, W. R. The Bases of Fiction, IV, 2393; Christian and Human Aspects, III, 1491, 1500 ,1515; The Fallacies of Realism, IV, 2361; The Scientific Method in Fiction, IV, 2347; The Significance of the Oxford Movement, III, 2054; 2076.
Theatre, Our Saint George of the (George Washington). Moncure D. Conway, VI, 3423.
Theism, A Review of Francis Ellingwood Abbot's Scientific. L. Carrau, I, 340.
Theology and Science, Some Parallels Between. Edmund Noble, XII, 207.
Theology, The Old, and the New Philosophy. George J. Low, IX, 4735.
Theophanies. Paul Carus, XX, 705.
Theophilanthropy, The Centenary of. Moncure D. Conway, XI, 65.
Theophilus, D. Monism and Religion, II, 834, 1179, 1192, 1205.
Thermometry, Sketch of the History of. E. Mach, XVI, 641, 733; XVII, 26.
Thibet, The First Christian Missionaries in. Paul Carus, XII, 418.
Thibet, A Gentleman of (Albert de Sarak). Henry Ridgely Evans, XVIII, 479.
Thief, The Penitent. Albert J. Edmunds, XIV, 628.
Things, The Mixing Up of. Susan Channing, IV, 2669.
Thinking, Right. B. F. Underwood, I, 99.
Third Commandment. M. Geldzaeler, XIX, 379.
Thomas, Calvin. The Derivation of the Word "God.", IV, 2306; Farming and the Common Schools, VI, 3263; Goethe and the Development Hypothesis, II, 815, 847; Poetry and Science, III, 1727; Should Reviews Be Signed? VII, 3788; War and Evolution. An Ethical Discussion, II, 1355; What Is Republicanism? X, 4863.

Thomas, H. W. Judaism and Christianity. Reflections Evoked by Weinstock's *Jesus the Jew,* XVII, 107.
Thompson, Daniel Greenleaf. Personal Immortality, I, 172.
Thompson, Slason. Newspapers: Their Rights and Duties, III, 2058.
Thought and Ethics, Formal. Paul Carus, III, 1613.
Thought-Conception. C. Staniland Wake, VII, 3682.
Thought-Conception, C. S. Wake on. Paul Carus, VII, 3694.
Thought, The Modern Habit of. Atherton Blight, IX, 4412.
Thought, The Nature of. Paul Carus, III, 2009.
Thought, The Simplicity of. F. Max Müller, I, 337, 365.
Thought, the Parent of Originality, Mary E. Cole, I, 743.
Thought Thicker Than Blood. F. Max Müller, III, 2043.
Thought Without Words. Conclusion of Correspondence Between Mr. Arthur Nichols, *et al.,* and Prof. F. Max Müller, I, 498.
Thoughts of Comfort. Helmuth von Moltke, IX, 4407.
Three Characteristics, The. Paul Carus, XIX, 563.
Three Principles Vindicated. George Jacob Holyoake, X, 4927.
Through Opposition to Recognition. George Jacob Holyoake, X, 5036.
Thurtell, Ellis. Agnosticism in *The Monist,* V, 2950; Carlyle. (Poem.) V, 2759; Cui Bono? (Poem.) XIV, 509; Evolution and Idealism, IX, 4538; The Irreligion of the Future, IX, 4705; Non-Mystical Agnosticism, VI, 3177; The Questions of Agnosticism, V, 2733; Professor Seeley's Natural Religion, VI, 3255; Rosmini: Catholic Philosopher, X, 4912.
Tidings of Joy, The. Paul Carus, III, 2643.
Tiele, C. P., His Seventieth Birthday. Morris Jastrow, Jr., XIV, 728.
Tiele on Babylonian Myths, Professor. Paul Carus, XV, 436.
Tiele, Professor, on Christianity and Buddhism. Reported by John Sandison, XI, 129.
Tilton, Theodore. Kossuth on Gorgei's Capitulation. (Poem.) VIII, 4023.
Tilton, Theodore, and Theodore Stanton. Kossuth and General Gorgei, VIII, 4078.
Timeo Danaos. The Recent German-American Mass-Meetings and British Intrigue. William Vocke, XIII, 399.
Times, The Signs of the. R. W. Hume, IV, 2519.
'Tis Not. (Poem.) Mattie McCaslin, X, 4918.
Titelbach, Vl. The Sacred Fire Among the Slavic Races of the Balkan, XV, 143.
To a Star. (Poem.) J. Arthur Edgerton, VIII, 4222.
To Arms. Wheelbarrow, I, 615.
To Death. (Poem.) David Atwood Wasson, II, 807.
To Fulfil Not to Destroy. Paul Carus, V, 2235.
To My Army. (Poem.) Emperor of Japan, XX, 193.
To the Memory of George W. De Long. (Poem.) Louis Belrose, Jr., IV, 2148.
To the Forces of Evil. (Poem.) Cyrus H. Eshleman, XX, 314.
To the Poet-Laureate. (Poem.) Louis Belrose, Jr., IV, 2286.
To Theodore Weld, in His 89th Year. (Poem.) Louis Belrose Jr., V, 2785.
Tobacco, The Rights of Those Who Dislike. Anna Garlin Spencer, I, 60.
Todd, W. G. Cosmotheism, IV, 2154.
Tolstoy, Count Leo. Christianity and Patriotism, X, 4967, 4975, 4983, 4993,

4999, 5007; Happiness. (Poem.) IV, 2645; Money, XIV, 193; The Overthrow of Hell and Its Restoration, XVII, 321; Two Letters on Orthodoxy, XVIII, 513.
Tolstoy, An Instance of Conversion. Oscar L. Triggs, XVI, 69.
Tolstoy and Primitive Christianity. W. D. Gunning, I, 398.
Tolstoy, Mr. Maude's Article on, XVI, 634.
Tolstoy, The Misinterpretation of. Aylmer Maude, XVI, 590.
Tolstoy, A Nearer View of Count Leo. Elizabeth E. Evans, XVI, 396.
Tolstoy's Answer to the Riddle of Life. E. H. Crosby, XVII, 708.
Tolstoy's Appeal to the Clergy. Translated by Aylmer Maude and Condensed for *The Open Court*, XVII, 450.
Tolstoy's *Money*, Criticism of. J. Laurence Laughlin, XIV, 221.
Tomb of Vibia, The. Ernest Maas, XIV, 321.
To-Morrow. (Poem.) Gowan Lea, I, 419.
Topic, A Current. G. K., VI, 3343.
Topinard, Paul. Gobineau, XV, 510 .
Torrey, Charles C. King Baulah. The Egyptian Version of the Story of King John and the Bishop of Canterbury, XIII, 559.
Trade and Usury, On. Martin Luther, XI, 16.
Trade Freely, Our Right to. F. M. Holland, VI, 3425.
Trades, Competition in. Wheelbarrow, I, 293.
Trades Union Congress at Newcastle, The. M. M. Trumbull, V, 2987.
Traditions, Problematic. Felix L. Oswald, III, 2028.
Tragedy and the Problem of Life. Paul Carus, II, 1120.
Traubel, Horace L. Song, I, 469.
Treason and Reform. Paul Carus, VIII, 3971.
Treasure Digger, The. (Poem.) Goethe. Translated by E. F. L. Gauss, X, 4885.
Treatise on Response and Retribution, Moral Tales of. Paul Carus, XIX, 547, 604.
Trede, Th. Paganism in the Roman Church, XIII, 321.
Trees, the Rocks, and the Waters. (Poem.) C. Crozat Converse, XIX, 183.
Treweyism. Henry Ridgely Evans, XIX, 523.
Tributes. (Poem.) Lee Fairchild, I, 641.
Triggs, Oscar L. An Instance of Conversion, XVI, 69.
Trilbymania. Outsider, IX, 4465.
Trimble, Wm. H., From the Diary of. Chicago Seventy-Six Years Ago, as It Appeared to a U. S. Senator, XI, 244; *The Open Court* and *Leaves of Grass*, XIV, 439; A Spiritualistic Seance, XVI, 378.
Triscott, Yorke. The Parthenon and Its Possible Restoration, XVI, 31.
Trumbull, M. M. The Art of Making Poverty, I, 57, 97; Ballot Reform, IV, 2703; Chopping Sand, I, 353; Competition in Trades, I, 293; Convict Labor, III, 1778; Current Topics (*See* s. v. Current Topics); A Debate on Money and Its Functions, V, 2734; The Decline of the Senate, VII, 3895; Dilemma of a Double Allegiance, III, 1511; Earl Grey on Reciprocity, VI, 3503; Economic Conferences, II, 950, 993, 1104; Electing Senators by the People, VI, 3203; English Reformers and American Prisons, V, 2839; Ethics in Public Affairs, I, 182; The Ethics of Legal Tender, VII, 3760; The Ethics of Party, III, 2083; The Ethics of Robert Burns, II, 1439; Foreign Trade and Reciprocity, IV, 2679; Give Us a

King, II, 1133; Government by Writs of Injunction, VIII, 4071; Henry George and Land Taxation, II, 1415; Honest and Dishonest Wages, III, 1539; Industrial and Reform Schools, IV, 2638; Kossuth, VIII, 4023; Jim the Inventor, II, 1455; The Laokoon of Labor, I, 410; Legal Tender, (A Posthumous Aritcle), IX, 4511; Live and Not Let Live, I, 261; Making Bread Dear, II, 1475; Making Bread Dear. An Answer to the Criticism of "A Sympathizer," III, 1571; Making Scarcity, II, 901; The Methodist Ecumenical Council, V, 3005; The Misgovernment of Cities, IV, 2600; Myra Bradwell, VIII, 3999; Monopoly on Strike, I, 549; The New Invasion of the South, V, 2944; No Decalogue in Politics, IV, 2656; Official Perquisites, IV, 2114; The Paper Dollar, III, 1609; The Pardoning Power, VII, 3879; Patronage and Prerogative, III, 2091; Payment in Promises to Pay, III, 1703; The Poets of Liberty and Labor, I, 461, 745; The Press as It Is, III, 2060; Psychological Deceptions, VII, 3639; Reciprocity and South America, VII, 3543; Reply to Mr. De Gissac. Old Chivalry, IV, 2469; Russia and the United States, V, 2895; Sense and Conscience in the Lower Animals, IV, 2410; The Shrinkage of Values, II, 1325; Signing the Document, III, 1887; Strikes and Lockouts, IV, 2611; The Sunset Club in Darkest England, V, 2768; The Sunset Club on Criminal Law, VI, 3244; The Sunset Club on the Jury System, V, 2832; The Sunset Club on the Way to Uplift the Masses, VI, 3155; Thomas Cooper. In Memoriam, VI, 3348; To Arms, I, 615; The Trades Union Congress at Newcastle, V, 2987; The Tragedy at New Orleans, V, 2776; Two Systems of Penology, VII, 3747; The Value of Doubt in the Study of History, I, 715; The Waste of Time in Congress, III, 2102; What Shall the Public Schools Teach. A Debate of the Sunset Club, VI, 3172; Words and Work, III, 1814; The Workingman's Dollar, III, 1657.

Trumbull, Gen. M. M., In Memory of. Paul Carus, VIII, 4145.

Trumbull, Gen. M. M.: In Memoriam: The Farewell at the House. Paul Carus, VIII, 4079.—Addresses at Unity Church, VIII, 4079. 4080, 4082, 4083, 4084, 4085.—Fir Branches on the Open Grave. Paul Carus, VIII, 4085.—General Trumbull's Connection with *The Open Court*. Thomas J. McCormack, VIII, 4086.

Trinity, The. Paul Carus, XVI, 612.

Trinity, The Dogma of the. George I. Low, X, 4791.

Trusts and Unions. Lyman J. Gage, II, 959.

Truth. Paul Carus, VII, 3596.

Truth and Fiction. The Element of Imagination in the Observation of Meteorites. Wilhelm Meyer, II, 1451.

Truth, Living the. Paul Carus, III, No. 167, 2580

Tryst, The. (Poem.) Charles Alva Lane, VIII, 4254.

Tuttle, Emma. Egoity. (Poem.) I, 244; Love. (Poem.) I, 469.

Tuttle, Herbert. Queen Louise, XII, 129.

Twentieth Century, The. F. M. Holland, IX, 4703.

Twins, The Nature of Personality Illustrated by the Lives of. Th. Ribot, IV, 2644.

Two Preachers. (Poem.) Sara A. Underwood, I, 590.

Tyndall. Moncure D. Conway, VIII, 3943.

Tyndall, John, an Apostle of Science. Felix L. Oswald, VIII, 3927.

Type, After the Distribution of the. Paul Carus, VI, 3234.
Types of Religious Thought in Ancient Greece and India. H. Oldenberg, X, 5003.

Unbelief, Grief at. Paul Carus, VII, 3579.
Underwood, B. F. The Alcohol Question, I, 413; Anarchy and Anarchists, I, 464; Annual Convention of the Union of the Ethical Culture Societies, I, 592; Blasphemy, I, 214; Brains and Sex, I, 379; The Case of Prof. Egbert C. Smyth, I, 296; Competition a Condition of Progress, I, 271; The Concord School of Philosophy, I, 355; Co-operative Congress in England, I, 298; The Dangerous Classes, I, 524; Editors' Farewell to the Readers of *The Open Court,* I, 591; The Free Religious Association, I, 325; Genuine Versus Spurious Culture, I, 131; George's Theory Proved and Disproved by Theology, I, 247; German Influence in America, I, 357; Hypnotism, I, 297; Liberalism, I, 213; *The Lost Manuscript,* I, 640; The Mental Healing Craze, I, 269; Monism and Monistic Thinkers, I, 376; Moral and Scientific Progress, I, 492; The Old and the New Phrenology, I, 435; Pleasure and Pain, I, 493; The Primitive Struggle and Modern Competition, I, 185; Public Opinion, I, 296; The Relation of Science to Morals, I, 154; Relativity, I, 564; Religion in the Public Schools, I, 73; Religion Upon a Scientific Basis, I, 560; Salutatory, I, 15; Science and Immortality, I, 132; Science Versus Theology, I, 43; Second Annual Meeting of the American Economic Association, I, 246; The Sharky Politician, I, 592; Thinking, Right, I, 99; Volapük, the Universal Language, I, 523.
Underwood, Sara A. Associations for the Advancement of Women, I, 561; Concerning Books for Young People, I, 377; Darwin and His Work, I, 40; "I Do Not Know." (Poem.) I, 273; Magnanimity. (Poem.) I, 438; Monuments, I, 521; Overtaxed Oracle, An, I, 411; Pulpit Influence on Vital Questions, I, 186; Quid Pro Quo, I, 245; Revivalists We Have and the Revivalists We Need, The, I, 73; Rock Ahead in Woman Suffrage, The, I, 326; Two Preachers. (Poem.) I, 590; Unconverted Heathen, An, I, 156; Vacation Time, I, 270; Vicious Journalism, I, 129.
Undiscerned Perfection. (Poem.) Constance C. W. Naden, IV, 2177.
Unfurl the Flag. A New National Hymn, XII, 439, 448.
Unitarianism and Its Grandchildren. Moncure D. Conway, I, 46.
United States, The Doom of the. T. J. McCormack, X, 5094.
Unity of Truth, The. Paul Carus, III, 2501.
Universal, The, and the Particular. R. N. Foster, V, 3047.
Universal, The Philosophy of the. Paul Carus, V, 3051.
Universal Synthesis, The. F. de Gissac, VII, 3629.
Universe Moral? Is the. Francis Ellingwood Abbot. (With Editorial Reply.) III, 2049.
Universe, Slandering the. T. B. Wakeman, III, 2000.
Universe, The Soul of the. Paul Carus, III, 2071.
Universities, The Sociological Functions of. M. I. Swift, III, 2021.
University Extension Movement, The. Francis Churchill Williams, V, 3015.
University Reform in France. Theodore Stanton, XII, 375.
Unknowable, The. Paul Carus, I, 667.
Unknown God, The. (Poem.) Wilhelmine Darrow, X, 4790.

Unknown Quantity, The . Hudor Genone, VI, 3332.
Unrest. (Poem.) Mary Morgan (Gowan Lea) V, 2785.
Unrevealed. (Poem.) Helen T. Clark, I, 437.
Upanishads, The, and the Brahmans. Charles Johnston, X, 5079.
Upanishads, The Kingdom of Heaven and the. Charles Johnston, XIX, 705.
Uplift the Masses. (Poem.) Charles Carroll Bonney, XVI, 246.
Usurper's Assassin. (Poem.) Viroe, IX, 4661.
Ut Sementem Feceris, Ita Metes. (Poem.) V. de Cleyre, IV, 2427.

Vacation Time. Sara A. Underwood, I, 270.
Valor. (Poem.) Viroe, VIII, 4004.
Values, The Shrinkage of. Wheelbarrow, II, 1325.
Vampire Lore. L. J. Vance, VII, 3607.
Vance, L. J. The Dragon and Its Folk-Lore, VI, 3439; Easter Homily, IV, 2180; The Ethical Import of Darwinism, IV, 2282, 2310; Folk-Lore Studies, I, 612, 662; Ghost Stories; A Study in Folk-Lore, II, 1247, 1259, 1273; The Meaning of the Folk-Dance, VIII, 4068; The Natural History of Magic, V, 2763, 2773, 2783; The Philosophy of Folk-Tales, V, 2935; Plantation Folk-Lore, II, 1029, 1074, 1092; A Short Study in Folk-Music, VI, 3287; A Study of Folk-Songs, VI, 3394; Superstition in American Life, III, 1823, 1951, 1961; Vampire Lore, VII, 3607.
Vases of 6500 Years Ago, Inlaid and Engraved. Edgar James Banks, XX, 685.
Vatican, New Year's Receptions at the. G. M. Fiamingo, XII, 353.
Veblen, Oswald. Euclid's Parallel Postulate. XIX, 752,
Veda and the Hindu Epic, The Interpretation of the. H. Oldenberg, III, 1561.
Veda, The Discovery of the. H. Oldenberg, III, 1547.
Veda, Discoveries of the—by the Chinese, the Persians, Christian Missionaries and Scholars. F. Max Müller, IV, 2307.
Veda, The Gods of the. H. Oldenberg, X, 4919.
Vedanta Philosophy, The. Charles Johnston, XX, 81.
Vedanta, The Philosophy of the. A. H. Gunlogsen, IV, 2131.
Vedantism, Mr. Johnston's. Paul Carus, XX, 92.
Vedic Epoch, History of the. H. Oldenberg, III, 1573.
Vedic Religon, The History of the. H. Oldenberg, X, 4895.
Vegetarianism. Paul Carus, XII, 565.
Venezuelan Question Again, Mr. Conway on the. E. D. Cope, X, 4817.
Verification, The Logic of. John Dewey, IV, 2225.
Verse of the Future. C. Crozat Converse, XIX, 759.
Vertebrates, The Nervous System of the. Paul Carus, IV, 2228.
View from My Ledge, The. Alice Bodington, VII, 3881, 3888.
Viking Ancestors, and What We Owe to Them, Our. Samuel Kneeland, I, 259.
Virchow, Rudolf; a Biographical Sketch. T. J. McCormack, XVI, 745.
Viroe. Ingersoll-Buckley—1892. (Poem.) VI, 3204; The Sin of the Atom. (Poem.) I, 418.
Virtues, The Positive. Thomas Davidson, I, 426, 490, 517.
Vision, Erect. (With Editorial Comment.) Gustav Glaser, VIII, 4269.
Vision, The Third Dimension in Monocular. C. Staniland Wake, IV, 2685.
Visit to Quinault Indian Graves. Laetitia Moon Conard, XIX, 737.

Vitalism and the Conservation of Energy. Paul Carus, III, 2047.
Vivekananda, Swami. Obituary Notice, XVI, 576.
Vivisection, from an Ethical Point of View, A Controversy. Henry C. Mercer, Amos Waters, R. N. Foster, C. Pfoundes, Mrs. Fairchild-Allen, Elliot Preston. (Editorial Rejoinder.) XI, 686.
Vivisection Movement, Immorality of the Anti-. Paul Carus, XI, 370.
Vocation, The. Paul Carus, III, 2027.
Vocke, William. *Timeo Danaos.* The Recent German-American Mass Meetings and British Intrigue, XIII, 399.
Vogt, J. G. The Fundamental Properties of Matter, II, 820, 852, 897.
Volapük, the Universal Language. B. F. Underwood, I, 523.
Volney's Prophecy. Cora Linn Daniels, VII, 3707.
Voltaire. L. Lévy-Bruhl, XIII, 65.
Voltaire, King. Frederick May Holland, I, 6.

Wade, Joseph M. The Magic Mirrors of Japan, XV, 233.
Wages, Honest and Dishonest. Wheelbarrow, III, 1539.
Wagner, Richard. A Pilgrimage to Beethoven, X, 5031, 5043, 5048.
Wagner, Richard. Paul Carus, III, 1850.
Wagner, Richard. E. P. Evans, XVI, 577, 652.
Wake, C. Staniland. Allegory, A Moral, V, 2757; The Basis of Morality, VI, 3355, 3363; A Criticism of "The Virtues and Their Reasons," III, 1862; Deity and the Universe—a Controversy. God in Evolution, III, 1997; The Evolution of the God-Idea, VI, 3323; On Thought-Conception, VII, 2694; The Psychic Life of Micro-Organisms, IV, 2175; The Race Question, IV, 2353; The Relation Between Capital and Labor, V, 2844; The Third Dimension in Monocular Vision, IV, 2685; Thought-Conception, VII, 2682.
Wake, C. Staniland, on Thought-Conception. Paul Carus, VII, 3694.
Wakeman, Thaddeus Burr. Auguste Comte and Philosophy in America, A Letter to a Youth Proposing to Study Philosophy in Germany, III, 1902; Cellular Genesis Explains Heredity, VII, 3871; Deity and the Universe—a Controversy. Slandering the Universe, III, 2000; Human Immortalities, the Old and the New, XX, 95; Immortality. A Funeral Address, VI, 3487; Is Nationalism a Sin Against Hell? IV, 2293; Is Nationalism a Sin Against Liberty?, IV, 2376; The Latest Phase of Herbert Spencer's Philosophy, V, 2907; Monistic Religion the Strength of Daniel Webster, III, 2093; The Nature of the Soul, V, 3057; Only One World After All! But that Infinite, III, 1925; Our Future Polity, V, 2790; Planetary Statesmanship and the Negro, IV, 2433; Slandering the Universe, III, 2000; The Universal Faith, a Monistic, Positive, Human, Constructive Religion, III, 1583; The Universal Faith: in Memoriam Courtland Palmer, II, 1391; The Widow's Mite, XIX, 358; Memorandum Instead of Reply, XIX, 447.
Waldorf, Lee. American Polity, XVIII, 611.
Wales, The Prince of. Moncure D. Conway, V, 3026.
Wallace on Darwinism. J. C. F. Grumbine, V, 2813.
Walsh, C. M. Franklin and Plato, XX, 129.
Walton, Dudley W. The Symbols of God. (Poem.) XIX, 253.
Waning of the Light of Egypt, The. Edgar L. Larkin, XX, 228.

War and Evolution; an Ethical Discussion. Calvin Thomas, II, 1355.
War, Buddhist View of. Shaku Soyen, XVIII, 274.
War Songs, American. C. Crozat Converse, XIV, 111.
Ward. Julius H. Failure of the Radical Method, I, 292.
Ward, Lester F. The Immortality that Science Teaches, I, 199.
Warren, William Fairfield. Newest Light on Our Oldest Mother Country, XIX, 568; Rhyme and Rhythm in the Koran, XIII, 641.
Washington, George; Our Saint George of the Theatre. M. D. Conway, VI, 3423.
Washington, George, The Religion of. M. D. Conway, III, 1895.
Wasson, David Atwood. To Death. (Poem.) II, 807; What Doth Remain? (Poem.) II, 840:
Wasted Love. (Poem.) Louis Belrose, Jr., III, 1506.
Waterman, Arba N. Concentrate the Power of Taxation, XVI, 185; Special Assessments, XVI, 190; The Taxation Question, XVI, 129.
Waters, Amos. Gerald Massey, X, 4789; Individualism and Democracy in England, VI, 3311; Literary Correspondence, X, 4797; Monism and Agnosticism, VI, 3471; Pessimism; The Way Out, VIII, 4073; A Philosopher's Feast, VI, 3359; Thomas Taylor, the Platonist, X, 4908; William Maccall, VII, 3779; Why Live a Moral Life? A "Rationalist" Symposium, VIII, 4329.
Waves. (Poem.) Mary Morgan (Gowan Lea), IX, 4757.
Waves and Rays. Paul Spies, VI, 3239, 3247.
Way Out, The. (Poem.) Hyland C. Kirk, VIII, 4109.
We Want Science and More Than Science. W. Stewart Ross, VI, 3479.
Weapons and Tools of the Dog. Woods Hutchinson, XIX, 205.
Weber, William. Germany and the United States, XIII,, 599; Origin and Observance of Sunday, XX, 347; Saint Paul and the Theatre Hat, XIII, 247.
Webster, Daniel, Monistic Religion the Strength of. T. B. Wakeman, III, 2093.
Weir, R. Stanley. The Knocking at the Gate, XVII, 618.
Weismann, August. Retrogression in Animal and Vegetable Life, III, 1801, 1827, 1840, 1855.
Weismann and Darwin. George J. Romanes, VII, 3775.
Weismannism, Critical Remark on. George J. Romanes, VII, 3721.
Welby, Lady. Breath and the Name of the Soul, V, 2893.
Wenley, R. M. The Gifford Lectureships, XIII, 72; John Caird, an Appreciation, XII, 629.
Wentz, George. Death in the Cage. (Poem.) I, 111; Pro Confesso. (Poem.) I, 159.
West, Roy O. The Assessor's Burden, XVI, 184.
West-Indian Gorillas. Felix L. Oswald, XII, 714.
Westbrook, R. B. Infidelity, III, 1709.
Weyler, Rudolf. The Process of Progress, I, 683.
What Doth Remain? (Poem.) David Atwood Wasson, II, 840.
What Is Life? A Sunday Address. William M. Salter, XV, 596.
What Shall it Profit? (Poem.) W. D. Howells, V, 2810.
Wheel and the Cross, The. Paul Carus, XVI, 478.
Wheelbarrow, *pseud. See* M. M. Trumbull.

Wheelbarrow, A Review of. George Julian Harney, IV, 2631.
When Sumac Glimmers Red. (Poem.) Elissa M. Moore, I, 469.
Whence? (Poem.) J. Arthur Edgerton, IX, 4590.
Whence and Whither. In Reply to My Critics. Paul Carus, XVI, 74.
Whipple, C. K. Aristocratic Protestantism, I, 373; The Coming Religion, III, 1623; A Crumbling Corner-Stone, V, 2983; The Kreutzer Sonata, V, 2796; Progressive Orthodoxy, I, 718; Sunday Worship, I, 95; When Is Homicide Justifiable? II, 1236.
White, Frances Emily. The Evolution of Morals, III, 1775, 1788.
White, G. M. From an Octogenarian on the Monroe Doctrine, X, 4796.
White Room. Voltairine De Cleyre, X, 4945.
Whitman, Walt. My Little Wreath of Thoughts and Memories. Moncure D. Conway, VI, 3199.
Whittier, Some Personal Reminiscences of the Poet. M. G. VI, 3427.
Whittier, Three Letters from the Poet, to Professor Gunning and Mrs. Mary Gunning. M. G. VI, 3426.
Wiclif, A Modern. Theodore Stanton, XVIII, 221.
Widow's Mite. Thaddeus B. Wakeman, XIX, 358.
Widow's Two Mites. Paul Carus, XVII, 352.
Will, T. Elmer. The End of Education, IX, 4673.
Will, The. Th. Ribot, VIII, 4055.
Will, The Diseases of the. Th. Ribot, VIII, 4031.
Will, Th. Ribot on. Paul Carus, I, 455, 487.
William II, Emperor of Germany, on *Babel and Bible.* A Letter from His Majesty to Admiral Hollman, XVII, 432.
William II of Germany; the Emperor's Orthodoxy. Paul Carus, XVII, 146.
William II of Germany . Song to Aegir. (Poem.) XX, 257.
Williams, Francis Churchill. The University Extension Movement, V, 3015.
Williams, H. H. The Psychology of Buddhism, VI, 3407, 3418.
Williams, S. Wells. The Tai-Ping Rebellion, XV, 674, 740.
Williams, Thomas. Is Reincarnation a Natural Law, VII, 3898.
Wine, New—in Old Bottles. Paul Carus, IV, 2193.
Winkler, Wilhelm. The Butterfly, IX, 4589; Ethics in Nature, IX, 4491; The Forest, IX, 4556.
Winslow, Wm. Copley. A New Egyptological Society, XX, 51.
Wish-Ring, The; a Fairy-Tale. Richard Leander, II, 1396.
Witch Prosecution. Paul Carus, X, 4892.
Witch Prosecution After the Reformation. Paul Carus, X, 4941.
Witchcraft and Miracles. Paul Carus, X, 4955.
Witchcraft and the Religion of Science. Paul Carus, X, 4923.
Witchcraft, Belief in. Paul Carus, X, 4883.
Wizard's Son, The. David Clarallan, XIX, 75, 141.
"Woe to the Rich." F. M. Holland, X, 5039.
Woman and the Tariff. F. M. Holland, IV, 2383.
Woman Emancipation. Paul Carus, V, 2747.
Woman, The Emancipation of, from Woman. William Schuyler, VIII, 4186.
Woman Emancipation, Will It Be a Success? Marie Zakrzewska, VIII, 4120.
Woman in Recent Fiction. William M. Salter, IX, 4383.
Woman's Suffrage. Paul Carus, VII, 3822.

Woman's Suffrage, The Rock Ahead in. Sara A. Underwood, I, 326.
Woman Suffrage in France. Theodore Stanton, VIII, 4127.
"Woman, The Worst Enemy of Woman is." Elizabeth Cary Stanton, I, 348.
Women, Associations for the Advancement of. Sara A. Underwood, I, 561.
Women, The International Council of. Moncure D. Conway, II, 930.
Women, The Oppression of. E. D. Cope, VIII, 4103; Errol Lincoln, VIII, 4112.
Wood, Charles James. Certain Aspects of the Eleusinian Problem, XIV, 618, 672; Effect of the Mysteries Upon Subsequent Religious Thought, XV, 23.
Wood, Charles L. The Prevailing Despair of the Reason, IX, 4524.
Wood, John B. Force, III, 1503.
Woolley, Celia Parker. Belief and Happiness, VI, 3160; Breadth and Earnestness, I, 371; Christmas Cult and the Christmas Spirit, The, V, 3065; The Institutional Church, IX, 4419; Liberal Religious Affairs in the West, VIII, 4119; Love of Truth, I, 720; The Merit and Vice of Sympathy, I 550; Miracle in Religion, VIII, 4024; The Rationale of Punishment, I, 134.
Word That Hath Been—A Sound Which Ever Lingers, A. Horatio G. Gibson, XVII, 681.
Words and Their Meaning. A Reply to Mr. Ellis Thurtell. Paul Carus, VIII, 4234.
Words and Work. Wheelbarrow, III, 1814.
Words o' Cheer. (Poem.) Wrongly attributed to Robert Burns, XVI, 568.
Wordsworth's Interpretation of Nature. Alvan F. Sanborn, IV, 2447.
Workingman's Dollar, The. Wheelbarrow, III, 1657.
World, Only One, After All!—But That Infinite. T. B. Wakeman, III, 1925.
World-Renunciation, A Modern Instance of (Countess M. de S. Canavarro). Paul Carus, XIII, 111.
"World-Scheme," Miss Naden's. A Retrospect. George M. McCrie, VI, 3335, 3344, 3360.
Worlds, Varied Life in Other. Richard A. Proctor, I, 595.
Worms, The Nervous System of. Paul Carus, III, 2212.
Wright, Frances. F. M. Holland, IX, 4623.
Wright, Henry W. A Self-Sacrificing God and the Problem of Evil, XIX, 745.
Wundt, Wilhelm. The Relation of the Individual to the Community, VI, 3183, 3207, 3217; Spirit and Soul, IV, No. 166, 2587.
Wylie, Jean W. Springtide. (Poem.) VI, 3221.
Wylie, Lollie Belle. The Play of Life. (Poem.) XVI, 253.

Xenions, Goethe and Schiller's. Paul Carus, I, 318.
Xenions, Three. From Goethe and Schiller's Musen-Almanach, II, 1423.
X-Rays, The New, in Photography. T. J. McCormack, X, 4799.

Yakumo Koizumi: The Interpreter of Japan. (Lafcadio Hearn.) K. K. Kawakami, XX, 624.
Yarros, Victor. Individualism and Political Economy, VII, 3591; Happiness and the Gospel of Work, VII, 3807; Justice and Labor, VII, 3647; Labor's Claims and Methods, VIII, 4305.

Year Zero, The; a Brief Study in Chronology. Thomas J. McCormack, XIV, 32.
Yellow Peril, The. Paul Carus, XVIII, 430.
Yin Chih Wen, A Religious Tract of Cathay. Paul Carus, XX, 259.
Yonder Sits a Little Child. (Poem.) Mary Morgan (Gowan Lea), VI, 3294.
Youth and Old Age. Felix L. Oswald, III, 1683, 1741.
Youth, The Price of Eternal. Paul Carus, III, 1979.
Yuletide and Christmas. Paul Carus, II, 1367.
Yvan and Callery. Emperor Tao-Kwang and the Opium War, XV, 556.

Zakrzewska, Dr. Marie: Funeral Oration. William Lloyd Garrison, XVI, 386; Her Own Farewell Address, XVI, 388; Obituary Notice, XVI, 384; Sketch of Her Life. Ednah D. Cheney, XVI, 391.
Zarathushtra. A. V. Williams Jackson, XIV, 366.
Zero in Mathematics, The Function of. Paul Carus, II, 1146.
Zeus: A Little Fable. Hudor Genone, VI, 3274.
Zodiacs of Different Nations. Paul Carus, XX, 458.
Zola, Emile: a Study in the Science of Man. Arthur Mac Donald, XII, 467.
Zoroaster's Contributions to Christianity. Paul Carus, XIX, 409.
Zoroastrian Religion and the Bible. Paul Carus, XX, 434.

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Everyone familiar with the history of German Philosophy recognizes the importance of Fichte's position in its development. His idealism was the best exposition of the logical outcome of Kant's system in one of its principal aspects, while it was also the natural precurs r of Hegel's philosophy. But the intrinsic value of Fichte's writings have too often been overlooked. His lofty ethical tone, the keenness of his mental vision and the purity of his style render his works a stimulus and a source of satisfaction to every intelligent reader. Of all his many books, that best adapted to excite an interest in his philosophic thought is the Vocation of Man, which contains many of his most fruitful ideas and is an excellent example of the spirit and method of his teaching.

The Rise of Man. A Sketch of the Origin of the Human Race. By Paul Carus. Illustrated. 1906. Pp. *circa* 100. Boards, cloth back, 75c net. (3s. 6d. net.)

Paul Carus, the author of The Rise of Man, a new book along anthropological lines, upholds the divinity of man from the standpoint of evolution. He discusses the anthropoid apes, the relics of primitive man, especially the Neanderthal man and the ape-man of DuBois, and concludes with a protest against Huxley, claiming that man has risen to a higher level not by cunning and ferocity, but on the contrary by virtue of his nobler qualities.

The Sermons of a Buddhist Abbot. Some Addresses on Religious Subjects by the Rt. Rev. Soyen Shaku, Abbot of Engakuji and Kenchoji, Kamakura, Japan. Translated by Daisetz Teitaro Suzuki. Pp. 218. Cloth. $1.00 net. (4s. 6d. net.)

The Sermons of a Buddhist Abbot, which were delivered by the Rt. Rev. Soyen Shaku, during the author's visit to this country in 1905-1906, and have been collected and translated and edited by his interpreter and friend, Mr. Daisetz Teitaro Suzuki,

will prove fascinating to those who are interested in the comparative study of religion as well as in the development of Eastern Asia. Here we have a Buddhist Abbot holding a high position in one of the most orthodox sects of Japan, discoursing on problems of ethics and philosophy with an intelligence and grasp of the subject which would be rare even in a Christian prelate.

The Praise of Hypocrisy. An Essay in Casuistry. By G. T. Knight, D. D., Professor of Christian Theology in Tufts College Divinity School. 1906. Pp. 86. 50c net.

"The Praise of Hypocrisy" is an essay based on the public confessions of hypocrisy that many champions of religion have made in these days, and on the defenses they have put forth in support of the practice of deceit. Not that the sects now accuse each other of insincerity, nor that the scoffer vents his disgust for all religion, but that good men (as all must regard them) in high standing as church members have accused themselves.

By exhibiting the implications and tendencies of the ethics thus professed and defended, and by sharp comment on the same, the author of this essay designs to arouse the conscience of the church, to sting it into activity in a region of life where its proper functions have ceased.

This is not an attack on the church, nor even a mere criticism; it is the language of righteous indignation hopefully summoning the church to be honest with itself, to be loyal and faithful to its master.

Aristotle on His Predecessors. Being the first book of his metaphysics. Translated from the text of Christ, with introduction and notes. By A. E. Taylor, M. A., Fellow of Merton College, Oxford; Frothingham Professor of Philosophy in McGill University, Montreal. Pp. 160. Cloth, 75c net. Paper, 35c postpaid.

This book will be welcome to all teachers of philosophy, for it is a translation made by a competent hand of the most important essay on the history of Greek thought down to Aristotle, written by Aristotle himself. The original served this great master with his unprecedented encyclopedic knowledge as an introduction to his Metaphysics; but it is quite apart from the rest of that work, forming an independent essay in itself, and will remain forever the main source of our information on the predecessors of Aristotle. Considering the importance of the book, it is strange that no translation of it appears to have been made since the publication of that by Bekker in 1831.

The present translation has been made from the latest and most critical Greek text available, the second edition of W. Christ, and pains have been taken not only to reproduce it in readable English, but also to indicate the exact way in which the translator understands every word and clause of the Greek. He has further noted all the important divergencies between the readings of Christ's text and the editions of Zellar and Bonitz, the two chief modern German exponents of Aristotelianism.

Not the least advantage of the present translation is the incorporation of the translator's own work and thought. He has done his best, within the limited space he has allowed himself for explanations, to provide the student with ample means of judging for himself in the light of the most recent researches in Greek philosophical literature, the value of Aristotle's account of previous thought as a piece of historical criticism.

Zarathushtra, Philo, the Achaemenids and Israel. A Treatise Upon the Antiquity and Influence of the Avesta. By Dr. Lawrence H. Mills, Professor of Zend Philology in the University of Oxford. 1906. Pp. 460. Cloth, gilt top. $4.00 net.

Professor Lawrence H. Mills, the great Zendavesta scholar of Oxford, England, has devoted his special attention to an investigation and comparison of the relations that obtain between our own religion, Christianity—including its sources in the Old Testament scriptures—and the Zendavesta, offering the results of his labors in a new book that is now being published by The Open Court Publishing Company, under the title, "Zarathushtra, Philo, the Achaemenids and Israel, a Treatise upon the Antiquity and Influence of the Avesta." We need scarcely add that this subject is of vital importance in theology, for the influence of Persia on Israel and also on the foundation of the Christian faith has been paramount, and a proper knowledge of its significance is indispensable for a comprehension of the origin of our faith.

Babel and Bible. Three Lectures on the Significance of Assyriological Research for Religion, Embodying the most important Criticisms and the Author's Replies. By Dr. Friedrich Delitzsch, Professor of Assyriology in the University of Berlin. Translated from the German. Profusely illustrated. 1906. Pp. xv, 240. $1.00 net.

A new edition of "Babel and Bible," comprising the first, second and third lectures by Dr. Friedrich Delitzsch, complete with discussions and the author's replies, has been published by The Open Court Publishing Company, making a stately volume of 255 pages.

Essay on the Creative Imagination. By Prof. Th. Ribot. Translated from the French by A. H. N. Baron, Fellow in Clark University. 1906. Cloth, gilt top. Pp. 357. $1.75 net. (7s. 6d. net.)

Imagination is not the possession only of the inspired few, but is a function of the mind common to all men in some degree; and mankind has displayed as much imagination in practical life as in its more emotional phases—in mechanical, military, industrial, and commercial inventions, in religious, and political institutions as well as in the sculpture, painting, poetry and song. This is the central thought in the new book of Th. Ribot, the well-known psychologist, modestly entitled An Essay on the Creative Imagination.

It is a classical exposition of a branch of psychology which has often been discussed, but perhaps never before in a thoroughly scientific manner. Although the purely reproductive imagination has been studied with considerable enthusiasm from time to time, the creative or constructive variety has been generally neglected and is popularly supposed to be confined within the limits of esthetic creation.

Our Children. Hints from Practical Experience for Parents and Teachers. By Paul Carus. Pp. 207. $1.00 net. (4s. 6d. net.)

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Yin Chih Wen, The Tract of the Quiet Way. With Extracts from the Chinese commentary. Translated by Teitaro Suzuki and Dr. Paul Carus. 1906. Pp. 48. 25c net.

This is a collection of moral injunctions which, among the Chinese is second perhaps only to the Kan-Ying P'ien in popularity, and yet so far as is known to the publishers this is the first translation that has been made into any Occidental language. It is now issued as a companion to the T'ai-Shang Kan-Ying P'ien, although it does not contain either a facsimile of the text or its verbatim translation. The original consists of the short tract itself which is here presented, of glosses added by commentators, which form a larger part of the book, and finally a number of stories similar to those appended to the Kan-Ying P'ien, which last, however, it has not seemed worth while to include in this version. The translator's notes are of value in justifying certain readings and explaining allusions, and the book is provided with an index. The frontispiece, an artistic outline drawing by Shen Chin-Ching, represents Wen Ch'ang, one of the highest divinities of China, revealing himself to the author of the tract.

The motive of the tract is that of practical morality. The maxims give definite instructions in regard to details of man's relation to society, besides more general commands of universal ethical significance, such as "Live in concord," "Forgive malice," and "Do not assert with your mouth what your heart denies."

T'ai-Shang Kan-Ying P'ien, Treatise of the Exalted One on Response and Retribution. Translated from the Chinese by Teitaro Suzuki and Dr. Paul Carus. Containing Chinese Text, Verbatim Translation, Explanatory Notes and Moral Tales. Edited by Dr. Paul Carus. 16 plates. Pp. 135. 1906. Boards, 75c net.

The book contains a critical and descriptive introduction, and the entire Chinese text in large and distinct characters with the verbatim translation of each page arranged on the opposite page in corresponding vertical columns. This feature makes the book a valuable addition to the number of Chinese-English text-books already available. The text is a facsimile reproduction from a collection of Chinese texts made in Japan by Chinese scribes.

After the Chinese text follows the English translation giving references to the corresponding characters in the Chinese original, as well as to the explanatory notes immediately following the English version. These are very full and explain the significance of allusions in the Treatise and compare different translations of disputed passages. This is the first translation into English directly from the Chinese original, though it was rendered into French by Stanislas Julien, and from his French edition into English by Douglas.

A number of illustrative stories are appended in all the editions of the original, but the selection of these stories seems to vary in the different editions. They are very inferior in intrinsic value to the Treatise itself, and so are represented here only by extracts translated in part directly from the Chinese edition and in part through the French of Julien, but many are illustrated by reproductions of the Chinese pictures from the original edition. The frontispiece is a modern interpretation by Keichyu Yamada of Lao Tze, the great Oriental philosopher, "The Exalted One" to whom the authorship of this Treatise is ascribed.

Spinoza and Religion. A Study of Spinoza's Metaphysics and of his particular utterances in regard to religion, with a view to determining the significance of his thought for religion and incidentally his personal attitude toward it. By Elmer Ellsworth Powell, A. M., Ph. D., Professor of Philosophy in Miami University. 1906. Pp. xi, 344. $1.50 net. (7s. 6d.)

Spinoza has been regarded for centuries as the most radical philosopher, yet he had a reverential attitude toward religion and prominent thinkers such as Goethe looked up to him as their teacher in both metaphysics and religion. Professor E. E. Powell, of Miami University, feels that there has been great need to have Spinoza's philosophy and attitude toward religion set forth by a competent hand, and, accordingly, he has undertaken the task with a real love of his subject, and has indeed accomplished it with success.

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Pages lxxxi+177. Price, cloth 75 cents, mailed 85 cents; paper covered, sewed, 35 cents, mailed 42 cents

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This work of Spinoza, here translated for the first time into English, is this philosopher's earliest work, and, strange to say, the only one to which he ever subscribed his name. As the title indicates, it is a presentation of Descartes' "Principles of Philosophy," but ample material is also given to reveal the character of Spinoza's early thinking. Little has been done to study Spinoza's system historically, so this book evidently has a place in the literature on this subject.

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"Give me not, O God, that blind, fool faith in my friend, that sees no evil where evil is, but give me, O God, that sublime belief, that seeing evil I yet have faith."

My Little Book of Prayer

BY MURIEL STRODE

If you want to know the greatness of a soul and the true mastery of life, apply to The Open Court Publishing Company for a slip of a book by Muriel Strode entitled simply "My Little Book of Prayer." The modern progress of sovereign mind and inner divinity from the narrow cell of the ascetic to the open heaven of man, made in God's own image, is triumphantly shown in it, yet a self-abnegation and sacrifice beyond anything that a St. Francis or a Thomas a'Kempis ever dreamed of glorifies the path. To attempt to tell what a treasure-trove for the struggling soul is in this little volume would be impossible without giving it complete, for every paragraph marks a milestone on the higher way. That the best of all modern thought and religion is garnered in it, its very creed proclaims:

> Not one holy day but seven;
> Worshiping, not at the call of a bell, but at the call of my soul;
> Singing, not at the baton's sway, but to the rhythm in my heart;
> Loving because I must;
> Doing for the joy of it.

Some one who has "entered in" sends back to us this inspiring prayer book, and to seize its spirit and walk in the light of it would still the moan and bitterness of human lives, as the bay wreath ends the toilsome struggle in the hero's path. Measure the height attained in this one reflection for the weary army of the unsuccessful: "He is to rejoice with exceeding great joy who plucks the fruit of his planting, but his the divine anointing who watched and waited, and toiled, and prayed, and failed—and can yet be glad." Or this, in exchange for the piping cries of the unfortunate: "I do not bemoan misfortune. To me there is no misfortune. I welcome whatever comes; I go out gladly to meet it." Cover all misfortune, too, with this master prayer: 'O God, whatever befall, spare me that supreme calamity—let no after-bitterness settle down with me. Misfortune is not mine until that hour." Here, too, is the triumph of the unconquerable mind: "The earth shall yet surrender to him and the fates shall do his will who marches on, though the promised land proved to be but a mirage and the day of deliverance was canceled. The gods shall yet anoint him and the morning stars shall sing." And this the true prayer for the battlefield: "I never doubt my strength to bear whatever fate may bring, but, oh! that I may not go down before that which I bring myself."

Nuggets of pure gold like these abound in this mine of the mind which the victorious author has opened for us. To seek it out swiftly and resolve its great wealth for himself should be the glad purpose of the elect. And who are not the elect in the light of its large teaching? To claim them in spite of themselves is its crowning lesson. "It is but common to believe in him who believes in himself, but, oh! if you would do aught uncommon, believe in him who does not believe in himself—restore the faith to him."—*St Louis Globe-Democrat, March 5.*

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